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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XVI.

AUGUST, 1851.

No. 8.

APPENDICES.

[A.]

Sixteenth Annual Report

OF THE

DOMESTIC COMMITTEE.

THE healthy and vigorous growth of the Church in those portions of the country to which the operations of this Committee have been mainly directed,—the increasing number of strong and well-sustained parishes,—the gradual progress which has marked the labours of the ministry throughout that region,—show the importance of the Missionary work, and the advantages and benefits of our present organization; and call for devout acknowledgment and humble gratitude to the Great Head of the Church, without whose blessing man's labour is but vain, and the Church's increase is but a shadow.

Condition of the Field.

Three Bishops, ninety-one Presbyters and Deacons, and two Laymen, are at this time connected with the Domestic Missionary department.

Since the last Annual Meeting, eighteen appointments (see Appendix, Aa.,) have been made; twelve of these are new Mission-

aries ; sixteen have resigned, and one has died. Four churches have been consecrated ; four churches are being erected, and in several of the stations, active measures are being taken to effect this very desirable object.

Appendix (Ab) exhibits the missionary force now (June 15) employed, and the stations occupied.

During the year, at fifty-three stations, one hundred and twenty-nine adults, and at seventy-seven stations, five hundred and twenty-four infants, have been baptized. Thirty-two stations report their number of persons confirmed, amounting to two hundred and seventy-nine. Eighty-five stations report one thousand seven hundred and fifty-two communicants. Thirty-three stations report nine hundred and seventy-seven families attending their services, and forty-three stations report one thousand three hundred and seventy-six children in their Sunday-Schools.

For the latest information from their respective fields, the Board is referred to the reports of the Missionary Bishops, at this time presented.

Funds.

The Treasurer's report shows the amount paid to the respective sections of the Missionary field ; the total amount of the receipts of the past year has been \$34,302 26, including \$14,220 88 from legacies. The payments during the same period amount to \$30,645 22. The Committee's engagements, up to the 1st April, 1851, have been met, with one or two exceptions, in the case of Missionaries, from whom no report of that date has been received. In addition to this, the salary of the Bishops receiving funds from the Treasury of the Domestic Committee has been paid to the 1st June inst. The balance in the Treasurer's hands, applicable, with exceptions noted above, to the next semi-annual payment, is \$2,907 04. The following statement of contributions, in the usual form, is submitted.

| DIOCESE. | Number of Churches contributing in | | | Amounts contributed in | | |
|--------------------------------------|---------------------------------------|-------|-------|---------------------------|-----------|-----------|
| | 1849. | 1850. | 1851. | 1849. | 1850. | 1851. |
| Maine..... | 8 | 7 | 4 | 156 20 | 227 79 | 85 75 |
| New-Hampshire..... | 6 | 6 | 8 | 170 74 | 224 73 | 157 71 |
| Vermont..... | 16 | 17 | 17 | 187 21 | 222 84 | 202 53 |
| Massachusetts..... | 28 | 22 | 26 | 1,472 94 | 1,308 88 | 1,055 12 |
| Rhode Island..... | 13 | 14 | 13 | 666 17 | 492 18 | 323 11 |
| Connecticut..... | 65 | 71 | 65 | 3,256 14 | 2,727 42 | 2,117 02 |
| New-York..... | 78 | 86 | 86 | 4,820 35 | 5,642 10 | 4,276 80 |
| Western New-York..... | 35 | 61 | 53 | 831 45 | 1,575 66 | 1,135 20 |
| New-Jersey..... | 33 | 28 | 26 | 891 04 | 1,000 69 | 626 82 |
| Pennsylvania..... | 39 | 64 | 49 | 1,862 45 | 2,389 46 | 1,815 55 |
| Delaware..... | 12 | 17 | 18 | 228 77 | 249 96 | 237 00 |
| Maryland..... | 55 | 40 | 38 | 1,515 67 | 1,595 97 | 1,297 24 |
| Virginia..... | 28 | 34 | 41 | 792 32 | 1,098 15 | 916 69 |
| North Carolina..... | 14 | 19 | 22 | 463 61 | 570 61 | 591 15 |
| South Carolina..... | 21 | 29 | 24 | 1,798 34 | 2,363 90 | 1,948 66 |
| Georgia..... | 10 | 8 | 11 | 597 44 | 520 87 | 544 47 |
| Florida..... | 4 | 5 | 2 | 222 11 | 177 00 | 45 50 |
| Ohio..... | 19 | 21 | 16 | 424 80 | 332 39 | 644 02 |
| Michigan..... | 11 | 10 | 6 | 491 87 | 241 04 | 61 94 |
| Indiana..... | 11 | 9 | 13 | 87 79 | 78 28 | 87 72 |
| Wisconsin..... | 3 | 4 | 2 | 29 00 | 38 75 | 9 20 |
| Illinois..... | 15 | 14 | 8 | 150 93 | 116 10 | 123 17 |
| Missouri..... | 5 | 2 | 3 | 56 46 | 27 15 | 49 60 |
| Kentucky..... | 8 | 11 | 4 | 201 40 | 174 60 | 43 75 |
| Tennessee..... | 6 | 2 | 2 | 235 32 | 32 00 | 15 00 |
| Alabama..... | 9 | 11 | 9 | 919 83 | 657 14 | 445 70 |
| Mississippi..... | 3 | 5 | 5 | 75 55 | 166 29 | 230 68 |
| Louisiana..... | 4 | 2 | 2 | 71 00 | 30 00 | 29 00 |
| Arkansas..... | 4 | 1 | 3 | 168 70 | 2 40 | 85 46 |
| Texas..... | | 1 | 2 | | 37 60 | 20 00 |
| Iowa..... | 1 | 1 | 3 | 5 25 | 5 00 | 16 00 |
| Miscel'neous including legacies..... | | | | | | 15,026 86 |
| | 564 | 622 | 521 | 27,263 76 | 30,657 18 | 34,302 26 |

Legacies.

At the Triennial Meeting of the Board of Missions, held in Cincinnati, a resolution was passed on the morning of the 15th Oct., directing "that the Kohne legacy of \$10,000 to the Domestic department be reserved, invested in public stocks as a permanent fund, for the purpose of equalizing the payments of the Missionaries, and that the Treasurer be authorized to make temporary loans, and pledge such stocks as security for their repayment, whenever the receipts into the treasury of the Domestic Committee are not adequate to meet the salaries of the Missionaries as they become due."

The Domestic Committee, however, at a meeting held on the 2d Oct., in the City of New-York, had authorized their Treasurer to dispose of the stock in which the payment on account of the said legacy was made, and to hold the proceeds of said stock for the general account of the Committee. By so doing, the Committee were enabled to free themselves from the load of debt which has so long and so heavily pressed upon them; and on the same morning that the above resolution of the Board was passed, the Local Secretary received in Cincinnati a large sum of money, in checks, payable to the two Missionary Bishops, the Bishop of Illinois, and others to whom the Domestic Committee were indebted. The receipts from this source during the past year have been as follows:—

| | |
|--|-------------------|
| From the Estate of Hanford Smith, Esq., late of Newark, N. J., fifth Annual Dividend..... | \$200 10 |
| A legacy of Miss Eliza McClintock, late of Providence, R. I..... | 500 00 |
| From the Estate of Mrs. M. M. Starr, late of Middletown, Conn., Balance in full, $\frac{1}{2}$ | 31 80 |
| Proceeds of Stock, being the legacy of the late Frederick Kohne, of Phila. | 8,990 37 |
| On account of the legacy of the late Joseph Voorhees, of Shrewsbury, N. J., $\frac{1}{2}$ | 250 00 |
| Legacy of Mrs. Sarah Penny, late of the City of New-York, with interest..... | 509 72 |
| From the Estate of W. J. Cornell, Esq., late of Brooklyn, being the third instalment of a legacy of \$1000..... | 100 00 |
| From the Estate of Miss Margaret Pepper, late of Philadelphia..... | 733 87 |
| From the Estate of H. B. Punchard, late of Andover, Mass..... | 1,000 00 |
| Legacy of Mrs. Frances Miller, late of Philadelphia..... | 600 00 |
| From the Estate of S. Olden, Esq, late of Princeton, N. J. Interest on Bond and Mortgage..... | 144 98 |
| Part of the principal of ditto..... | 1,056 02 |
| From the Estate of Mrs. Amy Peck, late of Brookfield, Conn. Share of residue..... | 104 02 |
| Total..... | <hr/> \$14,220 88 |

Jews.

This Mission was originally, and has still continued to be, independent of any assistance from the Domestic Treasury, in the shape of funds intended for general Missionary purposes. The amount contributed specially for the support of this object has gradually decreased, and the whole sum now in the hands of the Treasurer applicable to this specific Mission, amounts only to \$320 64. For the results and prospects of the enterprise the Board is very respectfully referred to Annual Report of the Missionary. (Appendix J.)

Germans.

The subject of distinct Missions to this very large and rapidly increasing class, has occupied the attention of the Committee during the recess of the Board, and information has been sought and obtained respecting their number, circumstances, and general religious condition. The Committee are of opinion, that all efforts for the establishment or extension of the Church among this portion of our community, would belong more properly to Diocesan institutions than to the General Board. Confined principally to the large cities, or settled in communities formed almost entirely of their own people, their spiritual condition would naturally excite the Christian sympathy of those by whom they were surrounded. Such persons would be less liable to lose their interest and relax their efforts, by being disheartened at the small result of their labors, and the Mission would thus be more likely to receive adequate support, than it would, if dependent upon the whole Church.

Oregon.

After many ineffectual attempts to appoint a Missionary to this distant, but highly important territory, who would accept of such a situation, the Committee had the satisfaction to receive an application from a Clergyman willing and desirous to do so. Aware that much valuable time had already been lost, the Committee proceeded at once to carry out the wishes of the applicant by an immediate appointment.

To enable the Missionary to reach his post, an outfit sufficient to cover all the expenses incident to such a long and costly journey was voted him, and provision was made for his support by an advance of the first half year's salary.

A letter of instructions, drawn up in behalf of the Committee, and presented in their name, is spread before the Church on the pages of the "Spirit of Missions." A certificate of appointment, signed by all the members of the Committee, and with the seal of the corporation affixed to it, was also given to the Missionary in the name of the Society.

The Committee hoped to have been able to present to the Board the name of a second Missionary willing to go, or already on his way to the field. But a domestic affliction prevented that favorable answer to their appointment which they had been encouraged to expect. At least five clergymen can be profitably occupied in as many important growing towns, and the Committee are extremely anxious that these places shall be supplied with the ministrations of our Church, before disappointment and neglect have done their part to estrange her members from her pure and holy faith.

Appropriations.

The Committee have not felt warranted at present in increasing the amount annually appropriated to the Dioceses and Territories under their care. In their opinion, however, the time has arrived when considerable change may be effected in the field to which their labors are directed. Many of the Dioceses, long aided by the Church through this, its appointed channel, have become strong enough to need no longer the fostering care of the whole body, and may very properly now be left to their own Diocesan resources. Assistance from one such Diocese, Ohio, has already been withdrawn, by an arrangement made with the Bishop, after the appropriation had been renewed one year at his earnest solicitation. By a like provision entered into with the Bishop of Michigan, that at the end of two years that Diocese should no longer be aided by the General Board, no further appropriations will be made to it. In the opinion of the Committee there are other Dioceses that may now be very properly left to rely on their own resources, and the assistance afforded them be bestowed on other points much more in want of the fostering care of the Church in its Missionary capacity.

Annual Advent Collection.

The Committee would again press upon the attention of the Board the advantages and importance of the Annual Advent Collection. Presenting a definite opportunity for the performance of a duty which might otherwise be neglected; affording by its annual recurrence a known settled time when the alms of the pious, the earnings of the poor, and the offerings of the wealthy may be cast into the Treasury of the Lord for the extension of His Church; rendering unnecessary the direct appeal of an agent, the Circular Letter at the Advent season has been found a powerful, efficient, and economical auxiliary. This method of calling the attention of the Church to the subject of her Domestic Missions, and of relying entirely on the Bishops and Parochial Clergy to raise the amount needed, is no longer to be regarded as an experiment, or as a measure of doubtful success. Without including the amount

of one very large legacy, the collections, with the average sum for donations, legacies, &c., have been sufficient during the year just closed, to meet the present annual expenditure.

"Spirit of Missions."

To render this periodical what it was always designed to be, an auxiliary to the Missionary work, it must be furnished gratuitously to the Bishops and Clergy in charge of parishes. A free list so extensive, and so constantly increasing, must necessarily prevent such a publication from meeting its own expenses. It becomes a question whether this is even desirable. The object being to circulate Missionary intelligence, and to foster and keep alive a Missionary spirit, it is much more desirable to increase the number of diligent readers than it is to aim at covering the expenses of publication. For all details as to the circulation and present financial condition of the work, the Board is referred to the Joint Report on the condition of the "Spirit of Missions," presented in accordance with a resolution of the Board passed in 1843.

Conclusion.

The Committee find, in the circumstances of the year just closed, sufficient evidences of a growing interest in Domestic Missions, to encourage them in the work entrusted to their oversight.

The want of means, the pressure of a load of debt, is no longer a cause of anxiety—a source of uneasiness and doubt. This pressing necessity has been taken away, only, however, to give place to another, to a need equally vexatious, and difficult to remove—the want of men—the need of laborers. Men are wanted for Oregon and California, to say nothing of the older Missionary fields. Men are needed to plant the Church in those vast additions to our Territory, whose names are only beginning to be familiar to our ears,—whose soil is as yet untrodden by the foot of the Missionary of the Church.

Remembering how God has aforetime raised up laborers to build the walls of his spiritual Zion, the Committee do not despair, that of his bounteous mercy he will be pleased to bless the efforts of his faithful people who give of their substance as HE has prospered them for the establishment of His Church and Ministry; and that HE will hearken to the petition of those whose devout prayers ascend to heaven, in the language of His beloved Son, "that He will send forth laborers into the harvest."

SAMUEL R. JOHNSON, *Chairman.*

Attest: W. T. WEBBE, *Local Secretary.*

[B.]

Sixteenth Annual Report

OF THE

FOREIGN COMMITTEE.

IN presenting their Sixteenth Annual Report, the Foreign Committee would gratefully acknowledge the kind Providence which has preserved the lives of our Missionaries, and extended to them a measure of health beyond that of most preceding years. Every aspect in the several fields of our operations is encouraging, and nothing is wanting for the effective prosecution of the Foreign Missionary work, but such a spirit of Missions in the Church at home, as shall furnish not the means only, but the men, who in Christian faith and zeal shall press forward to gather in the glorious harvest which God, in His Providence, hath so plainly placed before us.

FINANCES.

The Receipts of the Foreign Committee for the Financial year ending on 15th June, amounted to.....\$37,702 19

Of which the following Legacies have formed a part, viz.:

| | |
|--|----------|
| Miss Eliza McClintock, Providence, R. I..... | \$500 00 |
| Miss Margaret Pepper, Philadelphia..... | 733 87 |
| Mr. B. H. Punchard, Andover, Mass..... | 1,000 00 |
| Mr. Joseph Voorhees, Shrewsbury, N. J..... | 250 00 |
| Interest on Legacy of late Mr. Hanford Smith, N. J.. | 200 10 |

Amounting in all to.....\$2,683 97

| | |
|--|-----------|
| Of the Contributions, there have been designated for the Greek Miss. | \$879 24 |
| “ “ “ “ for the China “ | 7,347 38 |
| “ “ “ “ African “ | 6,247 07 |
| “ “ “ “ Constantinople | 12 91 |
| for specific purposes..... | 5,945 96 |
| for general purposes..... | 17,270 63 |

\$37,702 19

The Expenditures for the same period have amounted to.....\$39,120 90

Viz.:

| | |
|-------------------------------------|-----------|
| For the Greek Mission..... | 3,146 49 |
| For the China “ | 11,299 98 |
| For the African “ | 14,226 97 |
| For the Constantinople Mission..... | 313 50 |

For specific objects—

| | |
|--|----------|
| American Bible Society Appropriations; American Tract Society Appropriations; Athens Bread Fund; Female School Building Fund, China; Cape Palmas Church Fund, Cavalla Church Fund, and other designated objects..... | 6,646 52 |
|--|----------|

For General Expenses.....3,457 44

—————\$39,120 90

The expenditure on the China Mission has been larger this year, in consequence of the payment of some previous arrearages, and also a heavy and unavoidable loss on remittances, growing out of the unfavorable condition of exchanges with China.

The expenditure for account of the African Mission, includes the payment for a large shipment of supplies made during the preceding year, as mentioned in the last Annual Report.

The Greek Mission is paid one quarter in advance. The China Mission, part of one quarter in advance. The African Mission's general account more than one quarter in advance; and the Missionaries themselves of that Station, up to various periods.

| | |
|---|------------|
| The whole amount received to this date for the Cape Palmas Church Fund, Africa, is..... | \$2,019 84 |
| For the Cavalla Church Fund, Africa..... | 2,786 53 |
| For the Female School Building Fund, China..... | 2,051 61 |

The Foreign Committee have no debts. The following accounts have credits on their books waiting period for remittance, viz.:

| | |
|---|----------|
| Cape Palmas Church Fund, Africa..... | \$133 35 |
| Cavalla Church Fund, Africa..... | 183 57 |
| Female School Building Fund, China..... | 137 65 |

| | |
|-------------------|-----------------|
| Amounting to..... | <u>\$354 57</u> |
|-------------------|-----------------|

The Cash balance in the Foreign Treasury amounts to \$2,291 23.

The Committee propose to remit immediately to the China Mission the amount needed to complete the Third Quarter's Appropriation; and to the Missionaries in Africa to complete what may be due on their salaries for third quarter. They have likewise to meet the expenses of outfit and passage-money of four Missionaries, now under appointment to the China Mission. These expenditures, immediately contemplated, will require more funds than the balance now reported by the Treasurer.

The Committee cannot close this part of their Report, without expressing their great gratification at the prosperous condition in which, under the good Providence of God, they close their financial year.

Decease of the late Treasurer.

Since the last meeting of the Board, the Committee have sustained a severe loss by the decease, on the 30th of March last, of their late excellent and highly respected Treasurer, J. Smyth Rogers, M. D.

Dr. Rogers accepted the office of Treasurer in 1841; and, until the decline of his health, continued to give his daily attention to the multiplied details of the Department, the oversight of which made large demands upon his time. His attendance on the stated meetings of the Committee was most scrupulously regular, and he ever took the liveliest interest in the operations of

the several missions under the charge of the Committee. Zealous, yet prudent; earnest, yet kind; faithful and exact in the highest degree, his counsel was as valuable as his services were efficient and useful. And the Committee cherish the most affectionate recollection of the Christian spirit which eminently characterized the deportment of their departed friend and associate.

Secretary and General Agent.

The Foreign Committee, on their re-appointment in October last, entered on their duties with the full purpose of enlarging the sphere of their labors, as far as the providence of God might direct, and His blessing supply the means. In order to this, they felt the necessity of more active exertions to extend a knowledge of missionary affairs in the Foreign Department, and especially to enlist the personal services of Missionary laborers. After due consideration, therefore, they resolved to appoint to that office one who should give his time and attention chiefly to these specific objects, and to devolve on the Assistant or Local Secretary, whose constant presence at the office the business of this Department absolutely required, the discharge of office duties, including the ordinary correspondence, the purchase and shipment of missionary supplies, the Treasurer's accounts, and, under the direction of the Secretary and General Agent, the editorial care of the Foreign Department of the Spirit of Missions.

The late Secretary and General Agent having declined a re-appointment, he was requested by the Committee to accept the office of Local Secretary, it being deemed important to retain, if possible, the benefits of his experience in the office duties to which he had given his faithful and laborious services for more than seven years. Having formed a parochial connection in the immediate vicinity of New-York, he was enabled to meet the wishes of the Committee, and is now occupied in the discharge of the duties assigned as above to the Local Secretary.

The Board, at the last Triennial Meeting, having devolved on the Foreign Committee the election of Secretary and General Agent, the Committee appointed to this office the Rev. James W. Cooke, Rector of St. Michael's Church, Bristol, R.I.

Under this new, and, it is believed, wise and effective arrangement, the expenses of the Board have not been increased.

The Treasurer's Department, during the past year, has devolved almost entirely upon the Local Secretary, in consequence of the long illness of their late Treasurer, and of the departure for Europe of Mr. F. S. Winston very soon after his appointment as acting Treasurer. The Committee have, however, now appointed James S. Aspinwall, Esq., to the office of Treasurer, who entered upon his duties on the 16th of June, at the commencement of a new financial year.

Benefactions.

The Committee have great pleasure in communicating to the Board the annexed document from the Vestry of Trinity Church of New-York, by which it will be seen that a munificent provision has been made by that Corporation towards the endowment of the African Episcopate.

“ At a meeting of the Corporation of Trinity Church, in the City of New-York, held in the Vestry-Office on the 28th day of May, A.D. 1851 :

“ The Committee on the subject of the action proper for this Vestry to take in reference to the approaching third Semi-Centennial Jubilee of the Venerable Society for Propagating the Gospel in Foreign Parts, submitted (among others) the following resolution, which was considered and adopted by the Vestry, viz. :

Resolved.—That this Vestry hereby makes a gift towards the endowment and support of the Missionary Bishopric at Cape Palmas, in Africa, established under the authority of the General Convention of the Protestant Episcopal Church in the United States of America, of the sum of two hundred and fifty dollars, annually to be paid to the Right Reverend Incumbent at that Station, whenever there shall be one : such annuity to continue until this Vestry shall see fit to pay to some person or persons, or body thereto authorized by such General Convention, a capital sum of five thousand dollars, to be duly secured to that object.

“ Attest,

(Signed)

“ W. M. E. DUNSCOMB,
Clerk of the Vestry.”

The Committee have also the pleasure of reporting a grant of \$200 from the American Tract Society, for the publication of Tracts in Modern Greek, under the supervision of the Rev. Mr. Hill, our Missionary at Athens ; and likewise of \$1,000 from the American Bible Society, for the publication of the Scriptures in the Chinese version, under the care of Bishop Boone. The translation of “ the Acts of the Apostles ” into the Grebo tongue by the Rev. John Payne, has also been printed by the liberality of the American Bible Society. The Missionary’s version of “ St. Luke ” and “ Genesis ” had previously been printed by the same institution. The “ Gospel of St. John ” is nearly ready for the press, and will likewise be printed by the American Bible Society.

Annual Epiphany Collection for Foreign Missions, January, 1851.

After the Advent Collection for Domestic Missions had been made, the Foreign Committee reminded the Church, of the Annual Contribution recommended by the Board of Missions for the Foreign field, and which, for several years, has been made during the season of the Epiphany.

The Committee have been gratified by the remembrance of this Annual Collection on the part of many parishes who have not hitherto contributed to this Department, particularly those of rural districts. It is sometimes the case, that where a congregation is small and feeble, the Clergyman would hardly feel encouraged to ask for a contribution for Missions, were he left un-

supported by any general and annual application of this nature ; but now, when the season of the EPIPHANY comes round, he feels that he and his flock are making part of the whole body of the Church ; he is animated to ask them for their co-operation, and the result is, that they help to form what proves to be a very handsome and important aggregate for the Treasury, in addition to the positive benefit felt among themselves.

Missionary Collections in Sunday Schools.

One of the most promising signs of better things hereafter in the support of Missions, is the very evident increase of attention to the subject in the Sunday Schools. It is believed that there are few of the Schools of the Church now in which collections for Missions are not taken ; and in many of them facts are presented and remarks made, which excite an abiding interest in the youthful mind.

The amounts contributed during the last two years have been far greater than any one would suppose. In several cases the contributions of Sunday Schools have ranged from \$100 to \$300 each. A large part of the fund for the Church among the natives at Cavalla, has been thus supplied ; and a very great portion of the amount contributed to the Scholarship Fund for Africa.

It is not to be doubted, that "a Missionary spirit will thus be kindled and cherished in the hearts of the rising generation, which, in many cases, may lead to a future consecration of their lives to the Missionary cause.

"These offerings, moreover, are not the result of impulse and momentary excitement ; but they are made week by week, slowly, gradually, surely, cultivating thus a habit and spirit which, under the blessing of God, will go far to supplant that worldly and selfish purpose, which now chains to earth the energies of the Church."

The Spirit of Missions.

Although it is not to be admitted, that, to be useful, a Missionary publication must be self-supporting, it is gratifying to report that the Missionary periodical of the Church is meeting with increased attention, and that it has received a very large addition to the number of subscribers since the last annual meeting. This, doubtless, is owing in part to the efforts which have been made to give additional interest and variety to its pages ; but it must also be attributed, in some degree, to the interest which several Parish Ministers have taken, in urging upon their parishioners the duty of making themselves acquainted with the Missionary affairs of the Church, by procuring and reading the Spirit

of Missions. It is to be wished that more of our Clergy would do this.

The most prominent Institutions of the Christian world have expended large sums in circulating Missionary publications, without expecting that such publications must return directly or immediately the amount of their cost. Looking at the last printed reports of some of the Missionary Societies in the United States, it will be found that they have expended, for this purpose, far more than they have received for sales and subscriptions; while the Church Missionary Society, and the Society for the Propagation of the Gospel, in England, have each expended the last year several thousand dollars for the gratuitous circulation of Missionary publications. While the Foreign Committee have no idea of such a measure of expenditure, they design to carry out judiciously the resolution of the Board, passed at the late Triennial Meeting, on this subject, although they may expend for this object some portion of the Missionary fund.

Circular to Young Men.

Deeply impressed with the necessity of a special effort to obtain additional Missionaries, the Committee, in December last, addressed a circular to Christian young men in the various colleges and theological seminaries in the United States. They also opened a correspondence with the Church Missionary Society in England, on the same subject. But the inability of that Society to obtain a sufficient number of approved and qualified men to supply their own need, at their various Mission Stations, precluded the hope of aid from this source. The circular of the Committee, however, which was widely spread among the Literary and Theological Institutions of the United States, has effected, it is believed, in some degree, the object desired. It has led to a correspondence in several quarters, which, in some instances, has prompted offers of services, and in others has led to a serious consideration of the subject of personal duty with respect to labours among the Heathen.

Mission to the Decayed Churches in Asia Minor.

At the late Triennial Meeting, the subject of the renewal of the Mission to the decayed Churches in Asia Minor, was had under discussion, and the Foreign Committee were instructed to take such measures for this purpose as they should “deem most likely to accomplish the best results.” The late Missionary Bishop to Turkey was also requested, by the Board, to present his views on this subject.

The Foreign Committee, upon the adjournment of the Board, immediately referred the subject to a Standing Committee, who still have it under consideration. One of their number, now on a visit to Europe, was requested to obtain information from the

Church Societies in England. This gentleman has not yet returned ; and the Committee are not prepared to report advisedly on this subject.

Since the above was written, a communication has been received from the Right Rev. Bishop Southgate, to which the Committee have not had time to give due consideration, and which will be appended to this Report.

Contributions for Special Objects.

In some instances, the Committee find it necessary to appeal to the liberality of the Church, for contributions to special objects in the several Missions, which are not included in the current expenditure of the year. Such has been the case with respect to the Church in the colony at Cape Palmas ; the Church at Cavalla, and the proposed Female School Building at Shanghæ. It is important, however, that contributions for specific objects should not diminish the receipts for the general purposes of the Missions. The stated expenses remain the same as if these specific objects had not been met ; while in the instance of some individual, and some parochial contributions, it has happened that donations to specific objects have been regarded as meeting all the claims of the Foreign field for the whole year. It is evident that instead of being benefited by such contributions to the extent desired, the Committee, if this system be generally adopted, must suffer serious embarrassment. They take not for these specific objects from the General Fund, because the whole is needed for general purposes ; but if the donors withhold from the general purposes of the Missions what is thus contributed by them to specific objects, it amounts to the same in the end. The Committee, therefore, wish it distinctly understood, that when they present to the liberality of the Church the claims of some specific objects, they are asking aid *over and above* the stated contributions for the purposes of the Foreign field.

Athens.

Established 1830.

Rev. John H. Hill, Missionary ; Mrs. Hill, Miss Baldwin, Assistants. Several Greek Teachers.

It is now twenty years since the establishment of this Mission, which, with God's blessing, has quietly and steadily diffused throughout Greece the inestimable blessings of female Christian education.

During this period, our Missionaries have witnessed many changes, and at times have experienced severe trials. But they have lived to see the children of ignorance and poverty, many of

whom had been taken from the streets of Athens, become intelligent and Christian wives and mothers, in some instances allied to families of high influence. They have received from former pupils the most gratifying evidences of attachment, and, what is far more grateful to them, they have seen in many of these pupils the fruits of that faith which works by love and purifies the heart. In some instances the children of former pupils have received instruction from the same lips which taught their mothers the rudiments of knowledge. In numerous schools, as well as in the towns and villages of Greece, as at Athens, many female teachers are indebted for their station and influence to the daily training which they received from our Missionaries; while repeated instances of the Christian peaceful death of former beneficiaries, have left as a blessed earnest of what shall be hereafter revealed as the fruits of God's grace vouchsafed to this Mission. With this experience of the long continued usefulness of this Mission, the Committee would beg leave to express their regret that the special contributions to this object have fallen during the last year to less than one-third of its necessary support upon its present limited scale; and to urge the friends of this important work to contributions hereafter, adequate to its entire maintenance.

THE SCHOOLS.

The annual examination of the schools preliminary to the summer vacation, took place on the 9th and 10th of July last, of which the following account is given by the Rev. Mr. Hill.

On the 10th inst. our schools were closed for the summer vacation; the examinations took place on the 9th and 10th inst., and I can with truth say, that they never gave us greater gratification. The studies which had engaged the pupils, and upon which they were examined, were Ancient Greek, Greek Grammar, Arithmetic, Geography, and History, both sacred and profane; the Sacred Scriptures for the higher classes. The examination of the classes in the Geography of Palestine, with the interesting events connected with this branch of study, drawn from the Scripture, excited the most lively interest among the spectators.

The younger classes were examined in the elements of Greek Grammar, Geography and History, sacred and profane, Arithmetic and questions from the Bible. The Exhibition of the Infant School, with the varied exercises of the children, in English and Greek, excited both astonishment and amusement among the deeply interested spectators. Then followed an examination in Music; first the theory, in which the pupils showed great proficiency—and then the practice. The pupils sang from their little note-books some of our most approved Church tunes, "Brattle-st," "Lichfield," "Fountain," &c.—first with the notes only, and afterwards with the English words of our Hymns. Seventy-five copies of the Scriptures were given to those who have learned to read them since the 1st of January last, a period of six months. It was most gratifying to hear the remarks of the auditors on this occasion. The Greeks are remarkably fond of these exhibitions and they exhibit the greatest patience, seeming never to be wearied, although ninety-th perhaps can understand but little of what is going on. Many of them, I have no doubt, pick up more information at these examinations than they are privileged to get all the year besides, especially on religious subjects. These, at al

events, they can all understand. As it is our desire to teach the truths of Christianity, not doctrinally only, but practically, we endeavour as much as possible to show that we wish to discharge our duties to our pupils and to the community, with an eye singly to God's glory. The entire absence of all favouritism, and the care which is bestowed upon the children of the poorest, not less than upon those who hold a higher station in society, leave the impression that there is a principle pervading our system, which is not found elsewhere. The testimony given by a gentleman of great respectability who was present, was this—"I find here the exhibition of true Christianity. The rich cannot say that their children have not been well attended to—and the poor cannot say that theirs have been neglected." The poor unlearned widow, who listens with breathless attention to the answers of her daughter, though they are not understood by herself, has intelligence enough to perceive that they give satisfaction to those around her, who she knows are qualified to judge; and with tears of gratitude she expresses the earnest wish of her heart, that her poor fatherless child may one day be enabled to procure her living through the advantages she enjoys in these schools. I do not remember that we have ever had a public examination of our schools without perceiving that a deep impression is left upon the minds of the parents and others as to the reality of the religious principle which pervades our whole system. "Religion beyond a doubt is effectively taught here," was the testimony of many who witnessed our last examinations.

The schools were re-opened on the 16th of September, under favorable circumstances.

A very interesting offering has been made by this Mission, for the proposed Church at Cavalla, Africa. It consists of two pieces of worsted embroidery, very beautifully wrought, the one containing the "Apostle's Creed," and the other the "Lord's Prayer." They are exact copies of the tablets which adorn the Chapel of the English Church at Athens, of which Mr. Hill is Chaplain, and of the same size.

It has been the custom at this Mission to close each year's labors on the Feast of Epiphany, which is the Greek Christmas, and to distribute some token of affectionate regard among the several pupils. Of this interesting occasion Mr. Hill thus writes, adding, also, a summary of some interesting facts which had occurred in the history of the Mission the past year.

Again we were permitted, through the goodness of Divine Providence, to assemble our interesting charge, and to distribute among them our usual gifts, especially the word of God, which they have been taught to prize beyond every other gift; and although sickness and death during the past year have visited almost every habitation in Athens, still hundreds were found to come up to our annual festival.

Among these were many who took away with them the *whole word of God*, to be used in preparing for their *Bible Class* instruction. Several, indeed the most of these, were pupils of many years' standing, who had received in our schools, from infancy to their present age, scriptural instruction suited to their tender years, and who now, on approaching the age of responsibility, are being prepared, by deeper search into the scriptures of truth, to understand their personal obligations to obey the Divine Law, and to fulfil the duties incumbent on those who name the name of Christ.

There were others who had learned the history of their Saviour from the four Gospels, and the history of God's ancient Church and people, from the Creation

to the time of Joshua. We were delighted to have it in our power to place in the hands of these an excellent summary of the History of the Jews under their Kings, which the liberality of the American Tract Society has enabled me to publish during the last year. Our neat little edition of "*Precept upon Precept*" will be read with pleasure and profit, by many of the youths not only from our schools, but elsewhere in Greece and beyond its borders, whither we are sending this useful volume.

Three hundred and one copies of the Scriptures have been distributed through the medium of our schools during the past year. Of these, one hundred and twenty have been presented to *new* readers, who are now receiving their earliest impressions in those principles (and from the only true source) whence good results can be expected. "The *Holy Scriptures* are able to make *wise unto salvation*, through faith which is in Christ Jesus." And now let us examine some of the effects, so far as we have been able to trace them, upon those who in years long gone by, were like those who are at present the objects of the same care, and who are enjoying a like system of instruction.

Early last autumn, we received from a Greek gentleman whom we highly esteem, (one of the judges of the court,) the usual favour sent to friends on occasion of their marriage, with a message that in a few days he should have the pleasure of presenting to us his bride, and who, he informed us, he was happy to say, had formerly been a pupil in our schools. When the introduction took place, it was with difficulty that we recognized, in the very elegant young person before us, the pale, dejected orphan of former years. We had absolutely forgotten her; but she had not forgotten the early instructions, the words and precepts she had learned, and it was interesting to witness her earnestly appealing to these, and to *time* and *place*, and occasions when they were listened to by her, as *proofs* of her *identity*; even a little scissors, given her as a Christmas present, was brought forward, which she had preserved as a memento (she said) of the benefactors of her childhood. On presenting her to us, her husband said, "She is one of your own children, and *truly evangelical*." This expression conveys exactly the same thing as when we say, "a truly *pious* person." This newly married pair are our near neighbours, and we promise ourselves much pleasure in our intercourse with them, as we shall thus have many opportunities of conveying to them both, more enlarged and extended knowledge of the way of truth.

It was certainly not with less gratification that, a few evenings since, we had the pleasure of entertaining at our house another young bride, a former domestic pupil of ours, who has just arrived from Constantinople, her birth-place, to reside here with her husband, who is a learned man, and a professor in the University here. This young girl was certainly not one of those from whom we expected any very satisfactory results. She is the daughter of a very rich merchant of Constantinople, and she was placed under our care, along with a younger sister, in 1838. They were both quite young, and they remained with us until 1842, when our large boarding school was broken up. The eldest, of whom I am now writing, was then not more than 15 years old, and since 1842, she has been residing entirely with her parents in Turkey. Imagine then our pleasure and surprise, to find that so far as her religious education was concerned, *nothing had been lost*. Her whole conversation turned upon those days when she was the apparently unconcerned listener to our scriptural instructions. We learned with deep interest and wonder, how great had been the impressions made on her mind (through the grace of God), and of which we were wholly ignorant; and we were much struck with the importance of our work then, and we felt most grateful to be thus assured that "our labour had not been in vain in the Lord." This young lady related to us with what comfort and pleasure she had visited a poor woman in Constantinople, who was deeply afflicted, whose exemplary patience under suffering induced her to think she was one of those whom God had called to glorify Him by patience under afflictions. As the woman could not read, our young friend would sometimes take her Greek Bible, and read to her, and in this way the poor sufferer became acquainted with God's method of dealing with His people; and particularly she learned the story of Job, and would often allude to his sufferings as proofs that she

had nothing to complain of, when she compared her case and her character with that pious man's condition.

Our much loved pupil appears to have made the Law of the Lord her delight. She mentioned a circumstance, quite incidentally, which certainly shows the importance she attaches to frequent perusal and study of it. After their stormy winter passage the other day from Constantinople, they were obliged to pass a quarantine of a few days at the Piræus. She took the earliest opportunity, after landing, to seek out of her well-read Bible some word of profit and comfort: but on opening her trunk, to her mortification she found that the book she so much prized, had not been packed up with her clothes. Her husband, who was observing her, saw a change in her countenance, and asked her if any of her *valuables* had been left behind or abstracted from her trunk. He smiled when she explained to him the cause of her sorrow, expressing a hope that her loss might be supplied on her coming up to town. There happened to be a Greek lady, the wife of one of our Senators, present on this occasion, who had not enjoyed the same advantages of education as our pupil had. Seeing her occupied with a volume of the "*Women of the Bible*," which was on our table, merely looking at the handsome pictures, our pupil immediately undertook to give this lady a succinct account of the most important histories connected with these pictures, to the great surprise of her less instructed listener. She expressed herself particularly happy in the prospects of being so near us, as she felt she would be much profited by her renewed intercourse with our family, expressing at the same time her desire to avail herself of every opportunity of attending upon religious instruction both for herself and for her husband's account. *I trust* (she said) that my husband will find that the two important things I learned from you, *obedience* and the *love of truth*, will be my practice through life.

Such is the substance of the *table talk* that occurred in our first interview, after an absence of nine years, with one, with respect to whom, we had not the least idea our instructions had been any thing more than "water spilled upon the ground." What a practical commentary on those many interesting promises with which the word of God is filled. (*Ecclesiastes* 11, 1, 6 verses.) When we meet with such instances of the benefit of the instructions we have given, and know that there are many others who are supported by the comforts derived from an enlightened knowledge of the Bible, we forget the sorrows, anxieties, persecutions and misapprehensions, that have attended us in the prosecution of our work. We realize the truth of the beautiful assurance of the Psalmist: "They that sow in tears shall reap in joy! He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Having been requested by the Committee of the Malta Protestant English College to be their agent for Greece, I have just concluded an agreement with a young man, who has passed all his examinations at the University here, and received the diploma with great credit, to go to Malta as Professor of Greek in that excellent and most important establishment. This young professor received his *earliest* lessons in our Missionary school, and to use his own expression to me the other day: "Certainly, all that I know of the Gospel I learned from you!" I feel confident that the pious associations he will meet with under the direction of the learned Principal of the Malta Protestant College, (the Rev. Reginald Bryan,) will be the means of reviving and strengthening his early instructions in Divine truth.

The following testimony is extracted from the letter of a visitor who was present on this occasion:

Among those who were present at these examinations, there was a gentleman of great respectability, who has a child in the infant school scarce five years old, a cousin of the Botzaris family. This gentleman, formerly an enemy of this Mission, but now a firm friend, was induced to send his little boy to the school about three months ago. He attracted my notice by his emotion, and so, approaching him, I asked him if this was the first time he had attended one of these

examinations. "Yes," he replied; "and I must say I am exceedingly surprised at what I see. The heads of these children seem to be so many little store-houses of useful knowledge. I confess I was deceived about this institution; I was not at all aware of its great importance, and I regret that so much injustice has been done it. I find it to be a most Christian school." He said this with great emphasis and emotion—"I perceive," said he, "that there is no difference here between the poor and the rich—the rich cannot say their children have not been well attended to, nor the poor their's are neglected; and what pleases me the most, is the excellent religious instruction they every day receive." This he said in the presence of many, and with tears in his eyes. After a while, he said—"Our government does not, I think, do justice to this institution, to which the nation owes so much; for certainly Mr. and Mrs. Hill may well be considered almost as the founders of education in Greece—certainly of good female education; and we ought to show our gratitude to them in every possible way!"

The following interesting incidents are gathered from the same source :

The Geography of Palestine, a most admirable lesson, and extremely well explained and developed by the pupils, attracted so much attention, that it was, by request, twice gone through with. The Scriptural knowledge which was elicited by this examination, showed that these young and tender minds were acquainted with mysteries which were "hidden from the wise and prudent." "This lesson," said one of the auditors, the father of three of the pupils, and the husband of one who had received her whole education in these Missionary schools, "This lesson is something new, and something quite astonishing. I should like to have a copy of it and of the map; here is knowledge beyond the comprehension of our clergy. Religion is certainly taught here in the most desirable manner. I am overwhelmed with gratitude to Mr. and Mrs. Hill." At this moment the little boy, of the gentleman before mentioned, was saying one of his hymns, and I wish you could have witnessed the countenance of the father, when the little fellow left his place, by direction from his teacher, and went up to his mother with the prism on his hand, to explain to her all about the prismatic colours, at least all he knew, which was of course a great deal more than his mother had ever dreamt of. Knowing that this gentleman had formerly been a great opponent of these schools, and that he is a man of influence, I took this opportunity of just saying to him: "I believe, sir, the opposition against this institution eight years ago is not unknown to you; and the ill-treatment which the heads of it suffered from a few wicked men, taught them to be indifferent to all the world said or did against them, as long as they knew they were performing their duty towards Him who is above all principalities and powers. These schools, which you so much admire, and this system which you call 'most Christian,' are identical with what existed in 1842, under the same direction—only at that time knowledge for time and eternity was diffused among nearly 1,000 young souls like these, many of them the daughters of the most distinguished families in Greece and the Levant, and many of whom now are heads of families, happy mothers—some of whom have children here, and some of whom are teachers here and elsewhere."

The Committee having requested to be informed particularly with respect to the translation and distribution of books, tracts, &c., have received the following in reply, from the Rev. Mr. Hill :

In reply to the inquiry, based upon a resolution of the Committee, as to the facilities for distributing religious books in Greece, I can say with truth, that no impediment whatever exists, if ordinary prudence and a regard to what is due to the people among whom we are living, be observed. I was under the impression

that the subject now brought before my notice, had been sufficiently recognized by me in my several reports, wherein the *Young Cottager* and the *Dairyman's Daughter*, and other works well known to our religious public, are mentioned as forming a part of our regular annual distribution. The fact is, we have always been so absorbed in the work of instruction, which has principally occupied us for the last twenty years, during which we have been laboring here, that we have, perhaps, not given sufficient prominence to many incidental means of extending the knowledge of the truth. Among these means, we have always considered the distribution of religious truth, through the medium of tracts and other small popular publications, as most important, and we have by no means neglected to avail ourselves of these auxiliaries. Not to encumber you with too many details, I will briefly mention that, during the space of only one year, we have distributed 2246 copies of such publications. Besides those tracts already mentioned, I will enumerate a few others, that you may understand the character of those we have distributed: "*Bishop Watson's reply to Gibbon*;" "*do. to Payne*;" "*Lyttleton's Essay on the Conversion of St. Paul*;" "*The Progress of Sin*;" "*A Message from God, &c.*;" "*Time and Eternity*;" "*Old Man of the Hospital*;" "*Bible worthy of all Honour*;" "*Evidences of Christianity*;" "*Robinson's Scripture Characters*, (severally in the form of tracts,) and many others. The places to which such tracts as the above have been sent, are (besides the district immediately around us,) to Euboea, Macedonia, Thessaly, Elis, Achaia, Corinth, Crete, and many of the islands of the Ægean. We have frequent applications from those who in former years have been connected with our schools, and who are now dispersed through all parts of Greece. The little tract, Aunt Harding's Keepsake, is finding its way into many a village school, not only in Greece, but in Crete. The Ionian Islands and Asia Minor will learn some of the beautiful stories of the historical part of the Old Testament, from the republication, in Greek, by me, of the popular work, *Precept upon Precept*. The Baptist missionaries in the Piræus and Corfu are making a good and extensive use of the copies of that work, with which we supply them. I had a good opportunity, not long since, of sending a good many copies of the sacred Scriptures, and of the tracts above mentioned, to Pergamos, one of the seven Apocalyptic Churches, by the hands of a young Greek, a native of that place, who is very zealous for the spiritual and intellectual improvement of his fellow-Christians of that district. The following works have been translated and published by me, with funds derived from the *American Tract Society*:

"*Watson's Reply to Gibbon*;" "*Watson's Reply to Payne*;" "*Lyttleton's Essay on the Conversion of St. Paul*;" "*A Selection from Melville's Sermons*;" "*Precept upon Precept*;" "*Peep of Day*;" "*Line upon Line*," (the two latter just ready to be published.) The "*Young Cottager*," by funds partly derived from Miss Hardinge, of Philadelphia; the balance is out of my own pocket, as the American Tract Society declined sanctioning that transaction, as it was made from the English copy. *Infant Library*, six little books, 1000 copies each, the expense of which was defrayed out of funds contributed by the *Church of the Epiphany*, Philadelphia. It is an extremely useful little work, and, I am sorry to say, entirely out of print. Lastly, Aunt Hardinge's Keepsake, a little tract much admired, translated and published by me, at the expense of St. Andrew's Sunday School, Philadelphia. Of each of the above-named publications, I printed 1000 copies. They are all generally in demand, and, of some of them, our stock is getting low. The tracts on infidelity being designed for the higher classes, of course are less sought after; but they are much admired by those to whom we have thought it best to send them. Some of the bishops of the synod, to whom I gave copies, are delighted with them, and I have circulated some through their medium.

From the above facts, it will be seen that this Mission is accomplishing all that can reasonably be expected from the limited means employed.

Africa.

Established 1836.

Rev. John Payne, D. D., Missionary Bishop elect; Rev. Edm'd W. Hening, Rev. Jacob Rambo, Rev. C. Colden Hoffman, Missionaries; Mrs. Payne, Mrs. Hening, Miss Williford, Assistants; Mr. and Mrs. J. T. Gibson, Mrs. Thomson, Teachers in Mission Schools; several Native Teachers.

The Committee have received no advices from the African Mission for nearly six months. They are without the data upon which they could present a survey of the operations of the Mission for the whole of the last year. As late as the 26th of December, the Missionaries were in good health, and were prosecuting their labors with cheerfulness and confidence.

The Rev. C. C. Hoffman sailed from Baltimore, on his return to Africa, on the 21st of December, accompanied by Mrs. Hoffman. They arrived at Monrovia on the 30th of January, since which no accounts have been received from the Mission.

The Rev. John Payne, senior Missionary, having been elected by the late General Convention Missionary Bishop at Cape Palmas and Parts Adjacent, he was requested to make his arrangements as soon as possible to visit the United States, for the purpose of consecration to this office. It is presumed that he is now on his way to this country, in the Liberia Packet, which is expected daily.

Arrangements have been made by the Presiding Bishop for the consecration of the Bishop elect at Alexandria, Virginia.

The friends of this Mission will hail this event as one which cannot fail to give a new impulse to its energies. The Foreign Committee have long desired to see the Church organized in its integrity in a field where there are so many labourers, and where the blessing of God has been so richly experienced. It is now seven years since they earnestly advised this course, which the wisdom and action of the General Convention have now consummated. The selection of the Senior Missionary for the high and responsible office of a Bishop in the Church of God, tried as he has been by fourteen years' most efficient and successful service in the field to which he is appointed, is one which the Committee are persuaded is alike in accordance with the desires and feelings of our Missionaries, and of the great body of the Church in our own land. May God in His great goodness bring this beloved Brother in safety to our shores, and send him forth again to his work of Chief Pastor, with the fervent prayers and enlarged liberality of the Church, whose representative he is to be in that Heathen land.

In this connection the Committee desire again to express their gratification at the receipt of a certified record of the action of the

Vestry of Trinity Church in New-York, presenting the sum of five thousand dollars towards the independent endowment of this Episcopate. They would earnestly express the hope, that this munificent action of this venerable Corporation may be the occasion of leading other benevolent individuals to aid in the completion of so important a design.

ST. MARK'S CHURCH, CAPE PALMAS.

The latest information received respecting the progress of the Church-edifice, states that the work had been stopped for the want of funds. The Committee have expended, from funds contributed for this purpose, the sum of \$1,886 $\frac{49}{100}$. There is now on hand a balance of \$133 $\frac{35}{100}$. At least \$1,000 more will be needed to complete the Church.

CHURCH AT CAVALLA.

In their last Annual Report, the Committee stated that they had given their sanction to the appeal of Mr. Payne for funds to erect a suitable place of worship at Cavalla. The existing small structure does not accommodate more than one-half of those who desire to be regular attendants on the services. Contributions, amounting to \$2,786 $\frac{53}{100}$, have been received for this purpose. A very large proportion of this is from Sunday Schools, and the whole amount raised is deemed sufficient for this purpose.

LABORS OF THE MISSIONARIES, &c.

In the absence of all statistics respecting the operations of this Mission the past year, the Committee would subjoin the following extracts from the correspondence and journals of our Missionaries, which will give some view of the progress and condition of the Mission up to the date of the last advices. Under date of June 4th, Mr. Payne writes :

The plan of removing from Fishtown to Rocktown proves, more and more, to be a wise one. The natives vacated the site of the Fishtown station on account of its unhealthiness. No Missionary has enjoyed tolerable health there, while Rocktown is, doubtless, more salubrious, populous, and, in all respects, desirable.

Fishtown should, undoubtedly, be kept up as an out-station, with a Colonist Teacher, and under the superintendence of a Missionary resident at Rocktown. With a population of some three thousand souls, and suitable houses already prepared, there is certainly every reason for its engaging the attention of one ordained Missionary. Mr. Rambo, though residing at Rocktown, at the distance of barely three miles, may, and will most cheerfully give to it his attention. The female school need only be transferred to Rocktown, so as to be under the care of Mrs. Hening, leaving the male school at Fishtown on the same footing as before. A colonist family residing there will give permanence to the school, and while comfortable rooms will be always ready for the accommodation of the Superintendents, while he is disposed and able to remain there, the employment of a Colonial

Teacher at Fishtown will be only a part of the plan for which we asked an appropriation of \$600; and a young man (brother of Mr. Gibson, at Mt. Vaughan, and hitherto supported, while pursuing his studies, from the General Appropriation for Schools,) stands ready for appointment when we shall be enabled to make it.

The following is extracted from the journal of the Rev. J. Payne :

Sunday, January 13th, 1850.—Native congregation this morning, about the average one, of 250.

With the view of accommodating children from town, the small Sabbath school was removed to-day from the Mission premises to our Native Chapel. Thirty-eight of the town children were in attendance, making, with the boarding scholars and Mission family, *one hundred and ten* under religious instruction.

In the attendance of our people on religious services this morning we had another gratifying proof of Missionary influence. This had been the day fixed upon to begin their farms; but, on learning that it would be the Sabbath, they determined to postpone doing so.

Sunday, February 3d.—This morning baptized Ann Richards, a young native woman, some time ago connected with the Mission Station at Fishtown, but lately having resided in the colony. Though often solicited, she would never return to her native friends, but steadfastly clung to civilization, until she trusted God had given her repentance and life. She was admitted to the Lord's Supper. On this occasion thirty-four communed.

Sunday, February 24th.—The present season of Lent having been devoted by the members of the Mission to a special effort to induce the Greboes to choose whom they will serve, I preached this morning from 2 Kings, i., 3, especially against greegrees. Rev. Mr. Rambo followed in an address.

At our usual evening services we were refreshed by the presence of Rev. Messrs. Hening, Hoffman, Rambo, Mrs. Hening and Miss Williford. Mr. Hening gave us an edifying discourse from John, x., 5: "Whom when we saw, we thanked God, and took courage."

Monday, March 4th.—Attended the regular Missionary meeting at Cape Palmas, which I addressed, as did also the Rev. Messrs. Rambo and Stokes. My proposition, that the collection usually taken up on these occasions, should be devoted to erecting native Chapels in the villages near, appeared to meet with favor. In a small congregation (for the evening was inclement) about five dollars were contributed for this object.

Tuesday, March 5th.—To-day I accompanied Mr. Hening to Rocktown, to introduce him to the people, and to assist him in selecting a site for his house. He was received with great cordiality. The introduction being over, the head men accompanied us to the grounds upon which the house is to be located. The situation fixed upon is very beautiful. Returning to Cape Palmas in the evening, I preached in one of the native villages there.

March 31st.—Easter. Preached to a native congregation of 250, without my Grebo manuscript. Subject, the resurrection. Administered the Communion to twenty-six communicants.

Wednesday, April 3d.—Attended the examination of schools at Mt. Vaughan. In the female department *fifty* were present, and passed examination. The six members of the high school appeared to have made as good progress as could be expected in one quarter. A few day scholars were also present, and examined; but these were only a part of those who usually attend the school. Day scholars, for reasons before recorded, must ever be irregular in the colonies.

April 4th.—Called to-day to see Rev. Mr. and Mrs. Hening, and Rev. Mr. Stokes. They have all been sick for some time at C.P., of the acclimating fever. Most comfortable quarters are provided gratuitously, by the kindness of the

governor, in the commodious Roman Catholic Mission-house, East Harper, now some time deserted by the society which erected it. I was thankful to find Mr. and Mrs. Hening decidedly better. Mr. Stokes' case, however, the doctor thinks very critical; so much so, that he thought it necessary to forbid all visitors seeing him to-day. I could not, therefore, call on him, as I desired. Returning home in the afternoon, I arrived in season to attend our Monthly Missionary Meeting. Rev. Mr. Rambo preached. Afterwards a very good address was delivered by Garretson Gibson.

Sunday, May 5th.—This afternoon admitted to the Lord's Supper Titi, (Eliza Taft), having baptized her in the morning. She is a member of the boarding-school, aged about 15. Jane Barry was restored to Communion. Number of communicants on this occasion twenty-nine.

The following passages, from Rev. Mr. Rambo's journal, afford some interesting incidents connected with the Mission.

To day, February 3d, 1850, the picture is reversed. That which I now describe is one which is not only calculated to rejoice the pastor, who may have been the instrument of their salvation; but also to call forth the gratitude of saints on earth, and angels in heaven. At 7 o'clock, A. M., in the presence of the thirty on the Mission premises, I baptized, in the name of the Father, and of the Son, and of the Holy Ghost, *Yiku, William Suddards, Huyehda, Maria Vinton Chandler, and Nyeahde, Amelia Griswold.* These persons, from fifteen to eighteen years of age, have been instructed many years in the Mission, and have been candidates for baptism, and had special instructions with reference to that sacrament, many weeks, and all gave full evidence of fitness for the same.

At 2½ o'clock, P. M., administered the Communion to thirteen persons in all, including the three youths baptized in the morning. The services of this day will ever be remembered with pleasure by myself, and I trust by others too, who participated in them. "Bless the Lord, O my soul, and all that is within me bless his holy name!"

ANOTHER BAPTISM.

Sunday, March 10th.—At 7 o'clock this morning, after an address by the Rev. Mr. Hening, baptized, in the presence of all the members of the station, Yeude, Sophia Stone, aged about 16 years. She had been a candidate for many weeks; but from some cause, did not come forward last month with others who had been catechumens with her.

A SECOND VISIT TO GARRAWAY.

March 11th, 1850.—It is nearly six months since Rev. Mr. Hoffman and myself made our first tour to Garraway, 15 miles N. W. of our station. The good impression then received has only been confirmed at this time. The hope then entertained of being able to preach there monthly has not been realized, owing, in part, to the unsettled state of my health.

As on the former occasion, visited several of the towns scattered along the beach, or on either bank of the river, which there empties into the sea. I preached three times, in as many villages, under the shade of trees. The congregations were good, and seemed interested and attentive. They have seldom been visited by Missionaries—though I know of few more inviting fields. There are, in all, some 10 or 12 towns, numbering from three to five thousand souls within a radius of two miles, from a central point,—all speaking a dialect very similar to the Grebo. The call for a Missionary and a school, made on a former visit, was repeated more strongly on this occasion. My visits there must necessarily be few and far between, on account of the calls of duty more numerous and more pressing at my own station, and its immediate vicinity. We can but record the fact of the claims and calls of hundreds of thousands of these desolate and forlorn heathen as we visit them, and learn more of their real condition in this world; and there is no

question as to their destiny in a world of which they know *nothing*, and for which, of course, they are making no preparation! How shall they hear without a preacher? And how shall they preach, except they be sent?

VISIT OF REV. C. C. HOFFMAN TO THE SCENE OF MINOR'S LABORS.

Tuesday, March 19th.—Having for some time been anxious to visit Taboo, I set off this morning about nine o'clock, in a hammock, accompanied by "Musu," to act as my interpreter. The Station, now relinquished, was opened by the lamented Minor, and subsequently occupied by the Rev. E. W. Henning. It is about thirty miles to the leeward of Cape Palmas, and eighteen from Cavalla.

It was evening ere we came in sight of Taboo; it is finely located, on an eminence opposite the mouth of the Taboo river, which you are obliged to cross before reaching the Mission grounds. The headman of the town, on the beach, furnished us with a canoe, and accompanied us to the shore. The river is narrow, and on reaching the opposite side you at once commence a rocky ascent, then the path winds, through shrubs and trees, for about two hundred yards, until you reach the cleared ground and garden, on which stand the Mission buildings, commanding a beautiful view of the ocean, the river, and the native towns on its banks. It did not require the light of noonday to be convinced of the fact, that the building was fast going to ruin, the pillars and flooring of the piazza were decaying and falling down, and here and there a board had dropped from its place on the side of the house. Examining more particularly the next day, I found the roof and frame of the house, and those of the school-houses, to be sound. The garden was overgrown with weeds and vines, and limes and fruits were decaying on the ground. On the morning after my arrival I arose at half-past five, to visit and preach at the town of Musu's father, before breakfast. The town is on the same side of the river as the Mission buildings, and prettily situated on a point of land, with the river on one side and the ocean on the other. There the people were gathering. Musu led me to one of his father's houses, and insisted on my partaking of some palm butter and rice, before preaching. After which he introduced me to his father, the headman of the town, who was seated in front of an opposite house, dressed in a military coat, with a piece of blue calico round his loins, supplying the place of pantaloons. He received me very kindly, and we walked to his large house, where about forty people were gathered. While I addressed them for about half an hour, they appeared serious and attentive. When I finished, they made some remarks, and asked some questions, which evinced an interest in the subject on which I had spoken; then "Musu," of his own accord, addressed them with much feeling. It was a sight that called forth gratitude and praise; here was a youth, who a few years since was in the darkness of heathenism, now standing among his own people, urging them to turn to the Lord and believe the Gospel.

It was "Minor" who first led "Musu" to the Saviour; while the teacher has gone to his reward, the pupil lives to carry on his work. Our services in the house were concluded with prayer, after which I was about returning to the Mission building, when I was requested to remain a few moments longer. Seating myself outside, under the shade of the projecting roof, presently I saw two men dragging towards me a large black sheep, which the old chief at my side presented to me, saying, "that as I had shown kindness to his son when a stranger from home, he begged I would accept his gift," which having done, and returned my thanks, I retraced my steps to the Mission House. During the morning I visited four native towns on the beach beyond Taboo, and preached in each of them; at the first, as the day was very warm, the people left their huts and gathered under the shade of a tree; at the second a shed afforded us shelter. Most of the people had gone to their farms, but the headman was a most attentive listener, and interested me very much: he was young and intelligent; in childhood he had been the com-

panion of "Musu," now he was the head of a town, and "Musu" a Christian teacher. They recalled past days, and contrasted their conditions. We knelt in prayer, and if the face is an index of the heart, I think the Spirit of God was striving with the young chief, and a struggle between truth and error was going on within.

At the next town my audience were gathered within the enclosure of the headman's yard. I stood beneath the projecting thatched-roof of his hut; on my right was a greegree, made of a piece of iron, with the bark of a tree twisted round it; I referred to their superstition, and directed them to the Saviour.

PROSPECTS OF THE MISSION.

These are best described in the words of one of our Missionaries:

In regard to our position among the Heathen, and the work as it is, I would remark, that in these respects we are all much encouraged. It is true the heathen are heathen still—such in heart, such in practice, and such also in prospects too. But they were never, perhaps, before generally such willing hearers of the Gospel; never before treated the Missionaries and their teachings and opinions with more deference than now: never before seemed so much like coming over, moved somewhat, I trust, by God's Spirit, *en masse* into the ranks of Christ as at this moment. Never before, perhaps, have the calls for Missionaries and teachers been so great, from dozens of sources, as at this time. The Missionary may always collect hearers in smaller or larger numbers, according to the leisure or multiplicity of business of the villagers. Be the number large or small, he is quite sure of having silent and sometimes serious listeners, and of these not unfrequently serious inquirers. Indeed, even during the rice-cutting and farm-clearing season, when a large majority of the people are on their farms, our Sunday congregations are not unfrequently large, and our chapels at times crowded. Whilst we have hearers, we may hope under God to make converts, for 'Faith cometh by hearing; and hearing by the word of God.'

Why has there been what we conceive this gradual change for the better? Surely it has not been brought about by man alone—No! the Spirit of God has evidently been wooing these heathen. But it has doubtless been brought about by prayer. Have not American Christians and brethren been mingling their prayers with ours? and have not all gone up as a memorial before God? If so, may they continue—yea, let them be more importunate than ever, and may we who are in the field both labor more abundantly, and pray more earnestly, during the year that has just commenced, and perchance the little cloud, now no larger than a man's hand, may overspread the whole heavens, and may be followed by copious showers of Divine grace, which shall cause this wilderness to smile, and this 'desert to rejoice and blossom as the rose.'

In concluding their report of the African Mission, the Committee would remark, that they have noticed with peculiar pleasure the tone of cheerfulness and hope which the Missionaries increasingly evince in their correspondence. Nothing discourages—all inspires confidence and bright anticipation. The following may be taken as an illustration:

We have here other occasions of rejoicing. When we see even a single ray of light bursting upon the benighted vision of a dead and ignorant heathen—when we see that little spark, almost latent, kindling into a flame—when we see the clear blaze which succeeds this; and when we see this person, whose mind was recently so dark, whose conscience was so seared, whose life was so corrupt, becoming a Christian, a light in the world, blessed of God, and a blessing to his race—oh, then, we all rejoice!

When we see scores of persons, whether colonists or recently heathen, who by the instrumentality of the Missionaries have at different times been brought into the Church of Christ—when we see these all bringing forth the fruits of the Spirit and adorning their profession by a holy walk and conversation, this too is an occasion of rejoicing.

These and other occasions are not rare, for which we will ‘rejoice in the Lord always.’ If there is joy among the angels in heaven over one sinner that repenteth, how much should Christian Pastors rejoice and praise God, that he has counted them worthy to be the instruments of salvation to any soul.

China.

SHANGHÆ.

Re-established, 1845.

Right Rev. William J. Boone, D.D., Missionary Bishop; Rev. Edward W. Syle, Rev. Robert Nelson, Rev. Cleveland Keith, Missionaries; Mr. John T. Points, Teacher of the Mission Male School; Miss Emma G. Jones, Miss Mary J. Morse, Miss Caroline P. Tenney, Miss Lydia M. Fay, Teachers in the Mission School; Chae, Soodong, Native Catechists.

In reviewing the history of the China Mission, the Committee find occasion both for humiliation and gratitude. Humbled they must feel, because with such wonderful openings of Divine Providence before us in that noble field of Christian enterprise, and with such earnest and touching appeals of the Missionary Bishop, and his only remaining Presbyterian, for help in his arduous work; so little has been done in response to these appeals, and to the calls of Providence. They should also feel devoutly grateful, because, notwithstanding the lack of zeal in neglecting to occupy a field so white for the harvest, God has still prospered our mission, and crowned it with a measure of success, far beyond our deserts. In the whole history of our Missionary operations, nothing appears so unaccountable—so derogatory to our faith and zeal as Christians, and so humiliating to the Church, which has so often recognized the Missionary obligation; as the fact that, with every motive to the work, in view of duty, of privilege, and of success, years have been suffered to pass without the addition of a single Presbyterian in this immense field of Missionary effort.

Seventeen years since, when China was shut to the Missionary no less than to the merchant, the Church sent forth two Missionaries, who were compelled to reside at a distance from the intended field of their labours, that they might prepare themselves, and be in readiness to enter on their work, whenever the Providence of God should open the way. And yet, now that in a wonderful manner every facility is offered for the free ingress of the Missionary, secured alike in his person and property—now that he can preach the whole truth of God in the very midst of this Heathen population, with none to molest or make him afraid—now, when by the side of Heathen temples, a Christian Church has been erected

in the streets of Shanghæ, and crowds of inquisitive auditors throng the sacred courts—now that one sent out by us, with the Apostolic commission, finds no limit to his labors but his own strength, and no discouragement but the lack of service, which the Church, in giving him this commission, pledged herself to supply ; and when, more than all, God has shown his approbation, by blessing the labors of our Missionaries, and confirming their testimony by signs following ; even at such a time, the faith of the Church languishes ; her zeal becomes lukewarm ; her vision is dimmed to the glorious prospect which burst upon her, when, sixteen years since, she assumed to be a Missionary Church, and declared the field of her operations to be the world ; and, to the voice of God, which has called so long and so loudly—"whom shall we send and who will go for us ;" few have been found to answer—"here are we, Lord, send us."

The Foreign Committee, upon whom has devolved the responsibility of selecting and sending out to this field additional labourers, have felt keenly and deeply this absence of the Missionary spirit in the young men of the Church, to whom they must look chiefly to supply this service. They have made appeals—have presented facts, and in various forms have, from time to time, sought to meet this pressing need. And now for the first time for several years, they have the satisfaction of informing the Board, that there is a prospect of sending out immediately several well qualified young men for the China Mission. Three have already been appointed : one married clergyman, the Rev. Robert Nelson, who, for six years, has been the efficient Rector of the Church in Lexington, Va. ; Mr. John T. Points, who is appointed Teacher in the boys' school, under the direction of Bishop Boone ; and the Rev. Cleveland Keith, son of the late Professor Keith, who, for the last year, has been engaged in parochial duty in Virginia.

The Committee are not without hopes that they shall be able to increase, still further, the coming year, the number of Missionaries in this field.

Cheered by these facts, the Committee would thank God and take courage. They would trust that this is but the beginning of better days. They would entreat the younger clergy, and the young men in the Church, who are preparing for Holy Orders, to look upon the whole field which the Church has recognized as the sphere of her operations, and to decide in the light of personal duty, whither Divine Providence is calling them ? At least twenty Presbyters ought to be now engaged in the China Mission ; and the Foreign Committee are determined to discourage no well-qualified young man who is disposed to offer for this work. If the Lord sends the men, they will look with faith to the Church for the means to support them ; and a brighter day has not dawned upon us, than will be that day when we shall be able to point to

the Missionary Bishop in China, with his band of twenty Presbyters gathering a harvest of souls for Christ.

The Committee are happy to state, that the hindrances they have met with in obtaining suitable men for this field, have not been experienced to the same extent, in securing the services of effective Female Helpers in the work. Without these, the China Mission would not be, what by God's blessing, it now is. On this subject Bishop Boone writes:—

It seems we can get some aid from the female sex, though entirely deserted by the male. Let us thank God for this, and use the instrumentality we can get. It may have a deeper meaning than we are aware of.

Our school, so far, has been more blessed with conversions than any that has been conducted in China. I ascribe it, under God, to the maternal care of the ladies, who have so indefatigably served them in sickness and in health.

This is the talent the Lord has given to women—to win the hearts of the young by their kindness and sympathy. They can do here what man cannot do. Among girls they have a field peculiarly their own.

In another communication he writes :

It is a great mercy that we can get self-denying women to come out and join the Mission: and I assure you that these excellent ladies are doing a good work, a most important work, for the spread of the Gospel here in China. Youths who, in God's providence, are to have much influence on their own generation, are receiving an education at our hands. A remarkable success, as far as regards moral results, has been vouchsafed to us;—this success I ascribe, under God, mainly to the excellent influence of the ladies who have had charge of the boys.

If all that was to be cultivated here was the head, the work, great as this work would be, (for the intellect is asleep here,) might be left to men. But the heart, the affections of the poor heathen, are still more in need of cultivation; and for this work God has endowed women with eminent qualifications. Let them rejoice to come to this great field, where their services are so much needed.

For further particulars respecting the importance and happy results of the labors of our Female Missionaries, the Committee would refer to the Annual Report of the Bishop herewith submitted to the Board.

Miss Morse, who arrived in this country in March last, with the view of regaining her health, returned again by the ship *Horatio*, which sailed from New-York on the 8th of November last. She was accompanied by Miss Lydia M. Fay.

Miss Tenney, who had sailed from New-York previous to the last Annual Meeting of the Board, arrived safely at Shanghæ, on the 2d of August.

Respecting her arrival, Bishop Boone writes:—

With how sincere a welcome we received her, can be known only to those who have been for many months in circumstances similar to our own. She appears to have had a very pleasant passage from home, and to have experienced much kind attention at Hong Kong from the Bishop of Victoria and his lady. Her coming up the coast, (which is usually the most difficult and uncomfortable part of the voyage,) was made easy and agreeable by her taking passage in the steamer "Lady Mary Wood." Altogether we have great reason to be thankful, both on our account, and also on behalf of our Christian sister, who has been screened from all harm throughout the whole of her long and perilous way.

Respecting this lady, Bishop Boone writes :—

Miss Tenney promises to make an excellent missionary. She has found her interest in the work increase upon an experimental knowledge of it. This is all delightful, and as it should be. Wo to the missionary who finds upon experiment that his interest in the heathen was mere romance ; that while the ideal creature was one for whom he could live, labour and die, the actual creature he encounters fills him with disgust. When this is the case, the health and spirits are soon gone, and there is no alternative ; the party must return home ; it is laid to the climate, and others are deterred from coming. In many cases, it is want of adaptation to *the work*, and not the climate, which is the cause of the missionary's breaking down.

CHRIST CHURCH, SHANGHÆ.

The last Annual Report mentioned the consecration of the new Mission Church at Shanghæ. The following description of it has been forwarded by the Rev. Mr. Syle :

I have already given you a description of the crowds that were assembled, and of the interest which was excited on the occasion of the consecration of our new church on Epiphany Sunday. Let me now endeavour to give you some idea of the building itself, and of the situation in which it stands, so that you may, if possible, get some impression of the great good that has been accomplished by the building of this church, both in the way of a testimony that we put great honor upon the worship of our God, and that we intend to take possession of the land in His name ; and also in having given us a suitable place wherein large congregations can be gathered together to hear the message of salvation, and to be taught how they should behave themselves in the house which is to be called a "house of prayer for all nations."

At the risk of seeming somewhat tedious, I will attempt to make you acquainted with that portion of the city through which we most frequently pass in making our way to the church, in order that you may better appreciate the feelings which the sight of it seldom fails to awaken in the hearts whose "toils and cares have been given" to its erection.

The ferry-boats which ply from the village near our school-house across to the city, land us at the stone quay in front of the Queen of Heaven's Temple ; from which place, a few minutes' walk, through dirty narrow busy streets, brings one to the South East Gate—the Fish and Water Gate of the city of Shanghæ. The gateway is so low that sedan-bearers are obliged to crouch as they pass under the heavy arch of masonry. Here it is often necessary to fight one's way through the crowd of water-carriers, burden-bearers, hucksters and passers-through of all ranks. Once escaped from the press, and left at liberty to choose one of three ways that open before one—right, and left, and straight on—a visitor would be almost sure to take the street before him, because of the more animated appearance of the shops that stretch along on either side, so as to make the line of street look more like the avenue of a bazaar than the thoroughfare of a busy, maritime city ; after a while, you pass a Mandarin's dwelling and office—all open courts and side-apartments, straggling and dilapidated ; then into the narrow, busy street again for a little distance, and then a turn to the left takes you through the place where furs and china-ware are sold ; to the right again, and you pass another and much larger Mandarin's residence—this is the head-quarters of the district magistrate, sometimes called the "Mayor of Shanghæ." Straight on yet a little farther, and then, turning to the left, *i. e.* to the southward, the line of the main street is covered by an elevation of very peculiar appearance. On a nearer approach, this is discovered to be a bridge, over which a heavy shed-roof is thrown, supported on the one side by the walls of a little "joss-house," and on the other, by a stage used for musical or dramatic exhibitions intended for the hideous little idols' amusement ; for such is the professed object of all public stage-playing here.

To stand upon this bridge, which you cannot do without being so near to the huge chafing-dish where incense or fragrant wood is burnt, that your face is scorched by the heat—to look up to the stage where the grimaces of a most unnatural stage-playing, or the squealings and clangor of a most detestable music are going on almost incessantly, certainly for four days out of seven—to see the constant stream of votaries, coming with cash and incense, candles and tinsel-money, bowing, kneeling, casting lots which are to answer questions concerning the recovery of the sick, the welfare of the absent, the success of speculations, or the event of lawsuits; to stand and witness all this, and to realize how the incense and candle makers in the neighbouring streets depend on this shrine in their business, and the apothecaries' shops are all waiting to make up the prescriptions drawn by chance from this demon-lottery, and the actors and musicians calculate upon frequent engagements at this favorite resort for rich and poor—thus making the interests of many trades to be concerned in the maintenance of a worship which offers at the same time a promise of relief to the sick in body and the anxious in mind; all this put together, works up in the mind of a Christian observer such a feeling of horror at what he sees, and of hopelessness as to what he may look forward to, that he is almost sure to turn away and go down the southern slope of the bridge, saying to himself, over and over again, "Where Satan's seat is, where Satan's seat is!"

After thus proceeding a few steps, if he should raise his eyes, he would notice a low brick wall, built more neatly than any other to be seen in the neighborhood, for the houses hereabout are all of the poorer sort. Another glance, and what does he see? Some thirty feet back from this low wall, and there stands a Church—a Christian Church! Its solid walls and pointed windows, and tapering pinnacles; its buttresses and parapet; its windows, with their diamond-shaped panes, and doorways with their receding mouldings—all combine to pour in upon his mind that flood of associations, the force of which is made overwhelming, by reason of the strong contrast which the building exhibits when compared with every surrounding object. There it stands, in the very middle of this heathen city, at once a monument to the honor of the true God, and a place wherein to hear His gospel preached.

The interior is easily described. A moderate-sized chancel, at the south end, gives distinctiveness to the whole building, and its large window affords light and air in abundance—both matters of much importance in a climate where winter days are lowering, and the summers intensely hot. On either side of the chancel are doors, both above and below—of those below, one leads into the vestry, where the minister can spend his quiet hours of prayer and preparation; and the other, into a tract depository and reception-room for inquirers and catechists, with whom personal interviews must very frequently be held. Full-sized galleries extend round the three sides—east, north and west; and here is the place allotted to females, old and young, who attend in good numbers. Simple, substantial benches are arranged throughout the Church, affording room for kneeling when the time shall come that the poor ignorant idolators shall have learned to worship Him "to whom every knee shall bow." The pulpit, with a reading-desk below and in front, stands in the middle of the space before the chancel, and from it the preacher's eye and voice can reach without difficulty the remotest of his auditors. The ceiling, which is in Chinese style, exhibits height enough to suit the other proportions of the building, eighty feet by forty, while it is not so lofty as to waste the preacher's voice.

Two staircases in the vestibule, which is walled off at the north end, afford access to the galleries, while the body of the Church is entered chiefly by a large door in the middle of the eastern side; though there are smaller side-doors through which it may be entered from the vestibule.

The wood-work is all varnished of a dark-brown color, except the pulpit and chancel-rails, which are made of Indian teak. The walls are washed stone-color, which makes the pure white of the chancel arch stand out with more conspicuous brilliancy.

Only one other feature of the interior remains to be mentioned, and that is,

the little door at the south end of each gallery, opening into two small apartments which stand over the vestry and tract-room respectively. These apartments are private studies—one for the bishop, and the other for the Missionary who may be his assistant for the time being, in carrying on the services of this—the cathedral—the Mother Church, the visible and most valuable rallying-point of our present and future Missionary operations.

Passing out of the north door, and taking as many steps off from the building as the narrowness of the street will allow, one may obtain the only point of view which brings two sides of the Church before the eye at once, and then the strain to look up is painful. The best view would be from the bridge before mentioned; but a little two-story house, six rooms in all, shuts out from sight everything but some of the pinnacles. Mr. West, the artist who was here some time ago, in taking his sketch, has acted, I believe, on the supposition that these buildings would be removed, and has made his drawing accordingly. I, for one, should be very glad to see this supposition realized; and that not merely because it would render the Church more prominently visible, but also because the danger of fire would be greatly lessened by the removal of these tenements.

The Church is under the special charge of the Rev. Mr. Syle, the Bishop devoting his attention more particularly to the School Chapel. Under date of December 19th, Mr. Syle gives the following account of his labours in connection with the Church:

Public services—not always numerous, but now always respectfully attended—are held twice on Sunday, at 9 and 3. When we have another preacher among us, two more services—at noon and at 7 in the evening—would not be too much to hold, in order that the Sabbath-day might be a high day, and strongly distinguished from all the others. Tuesday and Friday afternoons are the regular times for instructing those who come as learners, and for distributing alms to the very poor, and for bringing together, praying with, and building up those, who have been baptized, and are considered as “belonging to this parish.” It is at these times, when all five of them are gathered together in my little study, that we feel, how true to His promise is the gracious Lord and Master. We are but “two or three;” but truly, He is “in the midst.” Four are looking forward to be confirmed next Sunday, and it is more than refreshing, it is truly exciting, to see the joy and gladness, with which they contemplate this ratification of their baptismal vows.

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Having resumed my custom of going into the city every morning, the first thing after breakfast, I have a great deal of intercourse with people of all kinds (except rich men, scholars and officials) who come to the Church, which is now becoming a well known centre, for all purposes connected with our preaching and tract-distributing efforts. Even children in the school are often brought to me there; and amongst them lately have been several girls. One of these, Miss Jones, (though at great inconvenience) took charge of; the rest have been sent to Mrs. Bridgman's, as the best thing we could do for them. A few Sundays since I visited her little establishment, and was much delighted with the appearance of the clean, cheerful-looking group of sixteen little girls—all learning the Creed, Lord's Prayer, &c., out of our books—which fact, you may be sure, did not diminish my satisfaction. Chae goes up regularly every Sunday morning to instruct them. He also renders a good deal of service to me at the Church, in catechising the blind, and aged, and others, who put themselves in the class of learners.

In addition to the Sunday services, the Church is open on Tuesdays and Fridays, in the afternoon, for the instruction of classes in the Bible and Catechism. In the catechetical exercises, Mr. Syle is assisted by Chae and Soo-dong. The Scriptures and tracts are also distributed at the Church, as well as at the ferry, ferry-boats, and in the streets, by Mr. Syle, as he passes to and fro from the school-house to the church.

The following expedient was adopted by him, in connection with the distribution of the Scriptures and tracts, for the purpose of drawing general attention to the services of the Church :

In order to make this distribution as efficient as might be, I have had a stamp cut, two or three impressions of which I enclose. The Chinese block-cutter has produced a somewhat rude, but correctly-proportioned outline of the north end of our church: this was done for the purpose of drawing attention to the books, (which are entirely Chinese in their appearance,) and of enabling the readers to recognize the building as they pass along the streets. The words underneath are to the following effect :

“Whoever reads this book, and does not understand its meaning, at any hour may come to Christ Church and personally receive explanations. The Church is in Shanghae, at the south side of the Hong Bridge. Every Worship Day, (Sunday,) at 9 and 3 o'clock, The Religion is preached.”

I am not without hope, that, with the blessing of God, this announcement will have the effect of increasing the number of those who come to make inquiry at the Church. As it now is, a good portion of each day is spent in conversing or reading with those who come professing to be learners.

Those who seem to be in earnest, and are willing to attend regularly, are (such of them as cannot read) given over to Chae's care to be instructed orally, and are catechized by him until they are “able to say the Creed, the Lord's Prayer, and the Ten Commandments,” in the vulgar tongue. After this I form them into a class, add farther instructions, (and I assure you it is the “line upon line” process, ten times repeated,) and read and explain, with old *Soodong's* assistance, one of the Gospels.

Divine service is also held regularly at the School Chapel, which is under the special charge of Bishop Boone. Prayers are offered, and the Scriptures expounded daily, morning and evening. On Sunday there is divine worship, at 9 A. M., and a catechetical exercise at 4 P. M.

Of the 12 converts gathered in the past year, seven were connected with the School Chapel, and five with Christ Church.

THE BOYS' SCHOOL.

This now numbers fifty pupils. A full list of these beneficiaries, with the names of individuals and parishes by whom they are supported, will be found in the Annual Report of the Bishop to the Board.

Much difficulty has been experienced in the conduct of the school for the want of sufficient aid in the teacher's department. The Committee have not been able, until the present time, to respond to the earnest appeals of the Bishop, for one or more male teachers. They have now appointed to this duty Mr. John T. Points, of Staunton, Va., a young gentleman of high classical attainments, who is only waiting the opportunity to embark.

Notwithstanding the risk of health incurred by overtaking both mind and body, the boys' school has received incessant attention, and in several instances we trust that by the power of the Holy Spirit, the pupils have been made wise unto salvation.

Under date of April 12, 1850, the Rev. Mr. Syle writes :

This morning was spent in an examination of all the classes in our school ; very much to my gratification, for I have not had leisure enough to inform myself of their progress as I could have wished. It was truly refreshing, after what I had heard yesterday, to see these boys put in possession of that master-key, which will unlock *all* the doors in the treasure-house of knowledge, as far as English is concerned : with only his own language, a poor China boy is like one who has to open fifty different doors with fifty different keys, and no labels on them to tell him which is which. This being the first ordeal of the kind through which our boys had been called upon to pass, they were agitated accordingly, so that I did not attempt to take precise notes of their performance. On the next occasion I will endeavour to do so.

Again, under date of June 12, he adds :

In consequence of the Bishop being otherwise employed, and Mrs. Boone being hindered by sickness in her family, the duty of instructing the first class of our school-boys has devolved upon me for the present. This class is one of so much promise, that to neglect it, or even to pay but a secondary attention to it, would be imprudent in the highest degree, especially in the circumstances of our Mission. It consists of eleven—most of them from sixteen to eighteen years old, though two or three are older, and one is but thirteen. Of these, seven have been baptized, and out of these seven, I have hopes that two at least (perhaps three) will prove suitable candidates for the Ministry. Thanks to the patient diligence of the ladies who taught them, they are now able to study from English books, and I was surprised to find how creditably they could go through a recitation in Geography, Grammar, Spelling, and Arithmetic. The task of teaching them is anything but irksome ; yet I must desire to be set at liberty again to pursue my more distinctively Missionary duties.

The pressing need of aid in the boys' school, induced the Bishop to employ temporarily, the services of Mr. James Summers, who, for about two years, had been engaged as teacher in the Rev. Mr. Staunton's school at Hong Kong.

Under date of 19th December last, the Rev. Mr. Syle writes :

Whilst the Bishop was engaged at his desk, my mornings were occupied in instructing the head class of boys, eleven in number. This duty became so interesting, that it was not without some reluctance I gave back my temporary charge of them, and betook myself once more to my Chinese studies and teachings. The boys (or youths rather, for they are all about 17 or 18 years old) will now enjoy great advantages from the hours they spend in the Bishop's study, where they go over every morning to be taught by him. Mr. Summers is in charge of what was Miss Jones' school-room, and Miss Tenney is exhibiting great efficiency in the instruction of the younger classes. A little company of six or eight, just entered, will enjoy great advantages over any of their predecessors ; some of the older scholars are showing a good deal of tact in helping on these newly-admitted ones.

The little day-school at the South-gate was much neglected during my months of occupation with other duties. On revisiting it again, and scrutinizing the progress of the scholars, I found many changes and not much improvement. The former teacher fell sick some two months ago, and went home, sending his younger brother to fill his place. The news of his death reached us soon after, and gave me many hours of sadness, for he was a candidate for baptism ; and though I never saw in him such marks of a decided change of mind as alone would make me feel justified in baptizing him, yet it was not a little distressing to think of one, who had applied for the holy rite, and yet had died without receiving it. The

younger brother is promising ; his regular attendance with his scholars at the early Sunday service, and the eagerness he shows in instruction by frequent visits to my study at the Church, are tokens of some real good, I trust.

It should also be added, that the Bishop and Miss Jones were assisted in their labors in the school, for several months, by the gratuitous services of Miss Parkes, a lady belonging to the Church of England.

On Easter of last year, the Bishop baptized six persons, several of whom were connected with the boys' school. In reference to this interesting occasion, the Rev. Mr. Sytle writes :

The Bishop baptized six persons this morning in the School Chapel. *Koo, pay-heay*, one of the teachers of the school, a man about forty ; *Zaw, yeuh-kway*, an elderly woman, who was nurse to my little daughter, and is still in my family ; *Ng, way-chung*, (seventh on the list of scholars,) a young married man, supported by St. Andrews, Pittsburg ; *Wong, yew-zung*, (No. 4, Church of the Ascension, N. Y. ;) *Kiung, tuk-siew*, (No. 10, Trinity Church, Boston ;) and *Yang, heling*, (No. 15, St. George's, N. Y.) I mention them in this manner, that the churches on whose beneficiaries our Gracious Master has been pleased to bestow His special grace, may be led to abound in special thanksgiving, and may become sharers of the joy with which our hearts have been filled this day. I had instructed the teacher of my day school to bring down all the elder boys to witness the service. He did so ; but that was not all. After my service at the Church, who should come knocking at the door of my vestry but this very teacher himself, and what should his errand be, but to say that he might be admitted as a candidate for baptism. I had long believed that his mind was ill at ease, and was therefore less surprised than delighted ; it would seem that his friend *Koo's* coming forward had emboldened him, and hence that over which I am rejoicing. In the afternoon, I returned to the School Chapel, that I might administer the Communion, the Bishop being too much exhausted. The blind man, *Too keung*, approached the Lord's table for the first time. After the conclusion of the usual evening service, at which most of the newly baptized were present, I felt how well it might be said of this Easter, " that Sabbath day was a high day." God be praised!

FEMALE SCHOOL.

It has long been the anxious desire of Bishop Boone and the Missionaries to establish a permanent female school, for which already several scholarships have been founded. The expediency, or rather the necessity of this, has daily become more and more apparent. Apart from the happy results on the female pupils, which, with God's blessing, may be looked for with moral certainty ; and independent of the Christian influence which they may hereafter exert on the female mind in China, objects in themselves worthy of a large expenditure of time and means ; the attainment of this object has become indispensable, in order to prevent the alliance of the young men we are educating with heathen wives.

Under date of 20th December last, Bishop Boone writes :—

Upon the arrival of the ladies, (Miss Morse and Miss Fay,) Miss Jones proposes to go back into a Chinese house, and open a girls' school, and there wait the arrival of funds to build the girls' school-house. If her health does not improve,

however, ad interim, I shall not be able to give my consent to the plan. If she is well enough, nothing can be better, for we cannot afford to lose a single hour.

Again he writes :—

I am anxious to commence the girls' school with all despatch. At a small expense, we can set a mighty instrumentality in motion.

In a letter from the Rev. Mr. Syle, which was written under date of 15th of March last, the following significant facts on this subject are mentioned :—

In the management of the older boys, considerable difficulty begins to be felt. They have grown up to be sixteen, seventeen, and eighteen years old. In some cases the time appointed for their confirmation of betrothal draws near; the parents are anxious to keep their engagements; the youths (especially those who have been baptized) are quite averse to marriage with heathen girls; and a great difficulty makes itself felt, the right solution of which does not yet appear. For the present it answers the purpose of postponing the evil, that the Bishop should insist (as he does) that no boy, whilst he continues a member of the school, shall be permitted to marry; which leaves a parent no alternative but that of refunding all the money we have expended on his son, and removing him from the school; or postponing his marriage until the expiration of the ten years for which the boy was bound. There will be more to say of this matter hereafter. One of our most promising youths, *Choo-kiung*, has been sent for from his home, the great city of *Soo-Chow*, on occasion, it is said, of the death of his father. A letter came for him having one of its corners burned off, and at another corner two small feathers stuck on—these being the expressive ways of death, and urging the necessity of speed. It is probably true that the poor old man is dead, for he was known to be addicted to opium-smoking; but we are not without our suspicions that they want to get hold of the lad, and reclaim him from our influence, especially by forcing him into a heathen marriage. That he should visit his family, under the circumstances, seems to be a plain duty; and he is gone accordingly, in the strength of the Lord, we trust: certainly, with many anxious prayers on his behalf.

The Committee would also direct the attention of the Board to the following extract from the report of Bishop Boone to the late General Convention :

The time has come when we must redeem our pledge to those who have so patiently, for the last six years, paid their subscription for the education of girls. The blessing which our exertions in behalf of the young men has met with, should encourage us to do something for the gentler sex. A wise forecast calls on us to do this at once, for the benefit of those very young men. The opinion that every man should marry, and marry young, is so strongly and universally felt in China, that a voluntary choice of a state of celibacy on the part of our young men is not to be looked for; indeed, many of them are already betrothed when they come to us, at the age of ten or twelve. We cannot teach them that Christian morality sets them free from such engagements; and we know how great a snare a heathen wife would prove to them.

We must, therefore, educate both parties, and many girls also, that those boys, who are not betrothed by their parents, may be able to make suitable matches. To commence a girls' school we need the aid of more single ladies, and funds to build a house for their accommodation:

The necessity of a *separate building* for the Female School is evident, both from the importance of affording every facility for a

large number of pupils, and also in view of the peculiar customs existing in China, in relation to the sexes.

On this subject, Bishop Boone, after referring to an unpleasant case of discipline, writes :

This event has greatly increased our conviction of the necessity there is for the immediate erection of a separate building, in which to conduct our operations for the benefit of girls, and females generally.

The customs of a country, which regulate the intercourse of the sexes, must be, to a great extent, respected. We may depend upon it, they are the best judges of what measure of precaution is necessary in the existing state of morals. They could not bear the free intercourse that exists with us. They can be introduced to it only gradually; therefore we must have a separate place for our efforts in behalf of females. "I AM LONGING TO RECEIVE A LETTER SAYING, SOME GENEROUS BROTHER HAS GIVEN US THIS SUM."

In a communication as late as the 18th March, Bishop Boone writes—

Our female department is now so strong, that I am very sanguine in the expectation that some one or more of the many friends who have been so long giving funds for female scholarships—who have been so earnestly urging us to do something for the females of China, will soon send us the money to build a school-house for girls. Miss Jones' heart is fully set upon the project, and its long delay has cost her many a tear. Such tears are not lost. Those that are shed in compassion for the woes, especially the spiritual woes, of our fellow creatures, are the most effectual prayers with God. He that goeth forth *weeping*, bearing precious seed, shall, *doubtless*, come again *rejoicing*, bringing his sheaves with him. Let us pray that it may be so in this instance.

The expediency and necessity of the plan suggested was so evident, that the Foreign Committee gave their cordial sanction to the effort of Miss Morse, who, during a portion of the last year, endeavoured to raise a specific fund for this purpose among her friends, as opportunity presented. The amount received from all sources for this purpose, is \$2,051 61. About \$2,000 more are yet needed.

MISSIONARY LABORS.

From the subjects already noticed, much may be gathered incidentally respecting the progress of the Missionary work in this most interesting field. The following extracts selected from various portions of the journal of the Rev. Mr. Syle, will give some idea of the labors of our Missionaries, and the character of the people.

Sunday, February 3d, 1850.—I took the Chapel service in the morning; preached at Wong Ka Modur in the forenoon, and had a large congregation at the new Church in the afternoon. During the day, distributed many copies of our

Lord's sermon on the Mount, written out in the local dialect, and printed for us at the press of the Presbyterian Mission at Ningpo. In the evening, conducted the usual service, which is held for our own refreshment, and the benefit of such of the scholars as have been, or are about to be baptized.

Sunday, February 10th.—At *Wong Ka Modur*, I had a strange succession of services. Passing along the streets. I saw a crowd of poor furnishing country people collected round a shop, from the owner of which they had expected to get some relief. Seeing me stop to inquire the occasion of such a concourse, the people got the idea that I was the right sort of person to appeal to, and accordingly they insisted upon my relieving them, and followed me through street after street, until I reached the preaching hall, and then in they came and filled the whole space. So I bid them sit down, while I told them of the bread of heaven, which "gives life unto the world." They all listened with some good degree of attention; and when I had done, I dismissed them one by one out of a back door, giving each a few cash to go and buy food with. By the time this company had gone, another had collected outside the front door; they also were admitted, instructed, and dismissed as before. Thus I had immediately, one after another, two such congregations as has not been gathered in there since the day of *Tao-king's* baptism.

February 16th.—In consequence of the Bishop's continued illness, the meeting for the baptized Chinese, preparatory to the Communion, which he is accustomed to conduct, devolved on me. It proved a season of much interest, and gave me an opportunity of observing the good progress in spiritual things which had been made by our first convert, *Chae*. We hope much from him.

Sunday, February 17th.—Conducted morning service, preached and administered the Communion in the School Chapel. Afternoon, at the Church, I was minded to try whether I could not devise some method of conducting the service there, which would bring a greater number of hearers within the sound of the Gospel on one occasion, than could be reached by a single thirty minutes' discourse. So I stood up, and resolved to continue preaching until the people should grow weary or my own strength should fail; after thus continuing a long time, I found myself, in spite of the very wet weather, surrounded by a numerous and attentive company of hearers; some professed to believe, and said they would visit me tomorrow.

Sunday, March 10th.—At the School Chapel, I baptized the Bishop's infant son by the name of Stephen Elliott. At Christ Church, morning congregation small but attentive; that in the afternoon large and animated.

12th.—Two candidates for baptism came asking for frequent regular instruction.

15th.—The reign of the new Emperor proclaimed to-day as having begun. He is a mere lad, about nineteen, and stories are rife about intrigues, murders, and conflagrations at the Capitol; but I cannot judge at all as to whether these rumors have any real foundation. It is hard to conceive greater ignorance and unconcern than has been exhibited by the common people about this whole affair.

Sunday, 17th.—Assisted the Bishop in administering the Communion at the School Chapel; at the Church, preached at about eleven o'clock to a few people, and afterwards had a very interesting conversation with the blind. A new candidate for baptism presented himself; at two o'clock catechised my school children, and discoursed as well as I could with a sore throat; at three Mr. McClatchie came in, and kindly preached for me, to a great number of hearers. This is the choice hour of the day.

5th.—The Bishop was kind enough to come to the Church to-day, and give me his judgment on the case of an old woman who has been on the list of candidates for a long time, and who does not give any evidence of spiritual growth; hardly of any life at all; though she insists upon it she believes, and desires to be baptized. Such cases are a source of much anxiety and perplexity; and we have now three or four such. It would seem cruel and unjustifiable to discard them; and yet, giving no satisfactory evidence of repentance and faith, how could we think of baptizing them?

Sunday, 24th.—Morning congregation at the Church, as usual, not large, but

very attentive, especially the blind. In the afternoon, however, the numbers were very great, and gave great attention while I discoursed to them of death. The recent decease of the Queen Mother, and of the Emperor himself; the news (just received) of the Queen Dowager Adelaide's death, and that of the *Che Hean* not long since, together with the scores of dead bodies lying in the streets, week after week; these facts help to give a painful vividness to the awful subject.

Sunday, April 7th, 1850.—In the afternoon the congregation was not large, though the galleries (occupied exclusively by women) were as full as usual. The recent recurrence of the set day of worshipping at the tombs of ancestors, furnished me with a reason for preaching on the Fifth Commandment. This is a subject always interesting to Chinese hearers, though our way of treating it startles them not a little. To be told in the beginning that the command was uttered about a thousand years before Confucius was born; and to be exhorted, at the end of our discourse, to honor and worship exclusively, that Holy One above, who has called Himself our "Father," and who has declared that we may become His children by adoption—this sounds very strange to them.

Tuesday, April 16th.—Another candidate for baptism to-day; a very old man. *Soo-dong* feels the want of some hymns, and suggests that I prepare some.

Tuesday, April 23d.—Interesting day with the Inquirers and Candidates.

May 11th.—After reading some chapters in St. Mark's Gospel, which had been translated in the very concise, "highly-concentrated" style, which is sometimes called "classical," my old man, *Soo-dong*, made this remark—"A lad who has been to school two or three years, can read and understand the Scriptures written in the *Too-pah*, (common dialect;) if he has read books for six or seven years, he can understand and explain the meaning of what is written in the style of Mr. Gutzlaff's version, (which might be called easy Mandarin,) but before he could extract the meaning out of *this*, (referring to what he had just perused,) he must have studied the books at least ten years." And yet this last is what he himself prefers, and would choose to adopt for translating the Word of God, which should be, if possible, so plain that he who runs may read—so thoroughly is the pride of learning worked and woven into the Chinese mind. I have not been able to find a Chinese word that would translate "pedant;" what we should call *pedantry* would be esteemed by them the highest type of *scholarship*.

April 27th.—As I stepped from the boat on the quay, this morning, I saw (what has now become a common sight) some old mats spread over the bodies of such as had died of destitution during the night. Being struck with the unusually large appearance of this heap of the dead, I lifted one corner of the matting, and counted *nine* distinctly; I was told there were *eleven*—all killed with cold and hunger during one night, in one place!

Sunday, April 28th.—The benefit of our Sunday morning *training* services (so to call them) begins to show itself already, in the better understanding of *worship*, as contradistinguished from mere hearing, to which those have attained who are present regularly—i. e., the Day-scholars, Candidates and Inquirers. Between services, after conversing with a very strange old man, 70 years of age, (who told me incredible stories of his having read the classical books almost without an effort, and whose mind was full of Buddhist rubbish,) I walked through the neighborhood on the south and west of our Church, where the character of the population is quite diverse from that on the east and north. In the latter direction shop-keepers and handicraftsmen abound, and the whole scene is one of ceaseless activity; on the south-west, however, it is quite otherwise—quietness and some semblance of cleanliness prevail, and the people are evidently of the stay-at-home sort. In this district I hope to have a day-school not many months hence.

Sunday, May 12th.—After the morning service a man came in to converse with me, who told me, among other things, that he had kept the "Goddess of Mercy's" fasts for ten years continuously. This surprised me not a little, for it is seldom that men are found worshipping this idol; she is adored almost exclusively by women and girls. It is true, I have met with men before to-day who kept her

fasts, (that is, abstained from eating animal food on certain days in each month,) but, in all these previous cases, it has been done by a son *on behalf of his mother*, lest she through failure of memory should forget the days, and so lose all the good of the operation; but the man I spoke with to-day assured me it was on his own account, to be preserved from sickness; that he had kept the fasts, and he added, that no sickness had troubled him all the ten years. Here, certainly, thought I, is a *devotional* mind to work upon, though I could not hope he had much vigor of character, for his whole conversation (to say nothing of his vacant eye and unmeaning mouth) betokened a mind as much besotted as it well could be without his turning Bonze. If he thought the *Kway Yung Poosat* (Goddess of Mercy) had protected him so well for so many years, why (I inquired) did he wish now to leave her and betake himself to Jesus? "Oh, it was better to believe in Jesus! Jesus could give happiness in the next life." And this seems to be the ruling, almost the only idea, with which many of our recent applicants have come to us. It must not be supposed that when they say "the next life," they have in their minds anything like *our* idea of the future state. What they mean is, to seem that their souls shall pass into the body of some fortunate person, and not into that of a dog, or rat, or worm; this is the *next life* of which they think and speak, and we find great difficulty in forming any brief expression for the "world to come," which shall not be understood to sanction the notion of metempsychosis. It has been well said, that "the language of a heathen people must be converted as well as the people themselves."

After the second service, (during which the people had given good attention while I preached on "Salvation,") another case occurred which deserves to be mentioned. After entering the vestry, I had hardly closed the door when it was opened again, and a well-dressed blind man was led in by a pale girl of sixteen, who proved to be his daughter. I inquired what his errand was, and learned from the girl that their landlord had told them our Church was the place where people in trouble could get relief. What relief did they want? I inquired. To this no plain answer was given: my impression is, that they came hoping the blindness might be cured, but that after what they had heard me say in my sermon about the nature of Christ's salvation, they did not feel free to acknowledge this. How did the blindness commence? was another question, to which they answered, "Some years ago; and nothing will cure it." As she said this, the poor girl's eyes filled with tears; in a voice choking with emotion, she added, "I don't know what can be the reason of it! I have given him a piece of my own flesh to eat, and still it is not cured." Seeing my surprise at her words, she drew up the end of her loose sleeve, and showed a deep scar where a piece of her flesh had indeed been bitten out—by herself, as I understood. This is one of those proofs of filial affection which is considered so meritorious as to insure future happiness to the devoted child whose love thus exhibits itself.

May 13th.—My poor little vagrant that I felt so much interested for, and had hoped to reclaim, is dead! It appears, from his own confession, that *he was an opium-smoker, though only thirteen years old!* Want and exposure, and most of all, perhaps, deprivation of his accustomed stimulus, proved too much for him. Notwithstanding all Mr. Lockhart's care, he drooped rapidly, and died the victim of that noxious drug which is undermining the constitutions of, I suppose, *one-third* of the people of China—to say nothing of its deadly moral effects.

May, Tuesday 14th.—Inquirers numerous to day.

May, Sunday 19th.—Confirmation of the six who had been baptized on Easter day, at the School Chapel. At Christ Church, a good congregation; the experiment of the bell seems to answer as well as its small size would warrant us in expecting. No objection to it from the neighbors, which is more than could have been looked for at Canton. At the conclusion of the service, a *Soo-chow* man, of very superior appearance, came in with great haste, and made some very eager inquiries about the doctrines of our religion. He seemed to be under some great excitement of mind, though what was its cause I could not discover.

June 12. 1850.—In consequence of the Bishop being otherwise employed, and Mrs. Boone being hindered by sickness in her family, the duty of instructing the

first class of our school-boys has devolved upon me for the present. This class is one of so much promise, that to neglect it, or even to pay but a secondary attention to it, would be imprudent in the highest degree, especially in the circumstances of our Mission. It consists of eleven—most of them from sixteen to eighteen years old, though two or three are older, and one is but thirteen. Of these, seven have been baptized, and out of these seven, I have hopes that two at least (perhaps three) will prove suitable candidates for the ministry. Thanks to the patient diligence of the ladies who taught them, they are now able to study from English books, and I was surprised to find how creditably they could go through a recitation in Geography, Grammar, Spelling, and Arithmetic. The task of teaching them is anything but irksome; yet I must desire to be set at liberty again to pursue my more distinctively Missionary duties.

June 14th.—This is the fifth day of the fifth month—Chinese reckoning; and at mid-day, from eleven to one o'clock, it is believed by the people here, that reptiles, lizards, frogs, and such like things, all hide themselves to get out of the way of either men or spirits—I don't know which: it is a superstition that enters into many of their fairy tales, and has some connection with their notions of metempsychosis. I observed that some of those who had been baptised appeared to be firm believers in this thing, so I thought I would endeavor to disabuse their credulous minds; and it was not difficult to find the means. I announced to the school-boys that I would give some "cash" to any one who should produce frogs, worms, &c., which were caught during the "charmed hour." The result made a large draught upon my "cash" box, and set our old nurse wondering very much.

The Bishop went up to the Church in the afternoon, and had some conversation with two blind men and others whom I (with the assistance of *Chae* and the old man *Soo-long*) have been preparing for baptism. It was thought best to wait a while longer, that they might be more fully instructed.

June, Sunday 23d.—A great mercy has been shown me in the recovery from severe sickness, "nigh unto death," of our old disciple, *Soo-long*. I call him our "Mnason" sometimes; and now he seems like an "Epaphroditus" also. To-day he was able to attend service for the first time during many weeks, and between the times of the morning and evening preachings, we had a long consultation, and united in prayer together, over the several cases of those who are on the book as candidates for baptism. Out of some fifteen or sixteen, I do not feel any good hope, at present, of more than three or four.

Sunday, July 21st.—Went through the services of the day with some comfort; the afternoon congregation was large and still. During the evening, our hearts were all made glad, for the little girl who has been under Miss Jones' charge now for about three years, without showing any symptoms of a care for her soul, came to her kind friend and told her, that she felt a strong desire to be a child of God, and receive baptism in His name. In the morning the bishop had preached on the Parable of the Ten Virgins, so Miss Jones asked the questions, "Do you feel that you have no oil in your lamp, *Sien Yuen*?" "I haven't got any lamp at all!" was the child's ingenuous answer. If the good work, which we trust has been begun in her young heart, be brought to good effect, this will be the first fruits of our efforts in the girls' school, and thus we shall be able to number amongst those who are learning the blessedness of surrounding the table of our common Lord, besides aged disciples, both men and women, "young men and maidens" also. It is a source of much satisfaction to observe, that these first converts are of different ages, and are brought out of different classes.

July, Sunday 28th.—During the morning service, a very poor woman, Neay by name, who is just recovering from a severe attack of fever, came tottering into the Church in a manner which made me think, "that poor soul feels that she has a home here!" She is a candidate for baptism, having been for a long time under Spalding's teaching; and exhibiting, especially within the last few weeks, many encouraging marks of having been made acquainted with the evil of sin, and the preciousness of salvation.

Sunday, August 11th.—My heart has been sorely exercised to-day, for our poor blind brother, of whom I wrote so full an account, under date of last Sunday, has been taken from us! To him, doubtless, an inexpressible gain, but to me a loss—I cannot but feel it so, for though he was blind and helpless, yet he was quite useful. His less intelligent companions would often turn to him for a better explanation than I could give them, of something they did not understand, and his evident growth in religion had quite drawn out my Christian affection towards him. But he is gone; and with a suddenness, too, that has made the loss more keenly painful to me.

Assisting the Bishop in the Communion Service at the School Chapel, did not allow of my reaching the Church till about noon. Soon after, *Chae* came in and told me *Wong Yan-Chung* was dying! Immediately I called a sedan, (for the sun was scorching hot,) and went to his poor, comfortless lodging; and there I found him so near his end, that there was no time to summon any one. I called for water, and baptized him in the name of the ever-blessed Trinity, believing confidently that he was one who, by faith, had passed from death unto life. I could not spare time to sit by him till the last struggle should be over, for the hour of service at the Church was at hand. I returned and found a large congregation, the children from both schools being present; and as their full response rose up in the spacious building, it was almost more than I could do to repress the tears that would have flowed to relieve my overburdened heart. When I returned to the vestry, a messenger came to tell me that *Yan-Chung* had breathed his last not long after I had left him.

One more event of interest has happened in connection with the baptized; and that is the death of our old nurse's husband—an aged man whom I, and *Chi*, and *Soo-long*, all tried (but without effect) to convince of his need of salvation. We were quite anxious about the funeral ceremonies, fearing that during the course of them, the widow might be betrayed into the observance of some idolatrous practice; but the people about here seem to expect that a Christian will have nothing to do with burning incense, silver paper, &c. One of the relations, who took charge of the ceremonies, is reported to have said to the widow: "You have received baptism, and depend upon it, when you die, we will not burn any silver for you; but the old grandfather was never baptised, and there must needs be some burned for his benefit."

It would be well worth while, if I could spare the time, to write out a full description of all the visitors that come to my study during one week. Needy persons seeking employment many; now and then a Romanist, sometimes a Priest; about three weeks since, two (Italians) came and had a long conversation; a poor little hunchback, who implores me to "lend" him about 300 cash (say 20 cents) as capital, to set him up in business; an opium-smoker, between whom and his father I had interfered when they were fighting—he comes for an antidote to the drug, and for some means of earning his food while under medical treatment; a poor man with his little daughter, whom he was about to sell to be brought up as a "singing girl," that is, a prostitute; but *Soo-long*, who heard of it, persuaded him rather to give the child to Miss Jones, (which has been done;) a *ci-devant* Mandarin who (according to his own account) had just returned from a three-years' exile in the Mohammedan provinces at the North-west—these, and yet more diverse, are the materials upon which, in the course of providence, I am called upon to act in disseminating a knowledge of the truth. Oh, let not prayer be wanting among our Christian friends at home, that some of these may be saved, "as brands plucked from the burning!"

On the Sunday before Christmas Day the Bishop confirmed four—the same whose baptism had been previously mentioned. This Christmas was one of chastened enjoyment to us; several of our little company were sick; but these four were added to the number that met around the Lord's table, and thereat our hearts rejoiced.

Under date of 18th February last, Mr. Syle writes:

Some four or five are ripening fast for the reception of Baptism, among them a

youth of some promise, aged about 19. My little garden there has plants in all stages of advancement; some five or six, besides those just mentioned, begin to look as if they were cared for by the hand of the Divine husbandman.

I am daily more and more convinced that *the interior of China will open to us before long*. It may be worth while to consider whether we shall be prepared to enter when the gates are unbarred.

The following interesting incident is mentioned by Bishop Boone:

At the School Chapel (last Sunday) I baptized Walter Meade, the infant son of Mr. and Mrs. Syle; and Soo-yun, the infant daughter of Chung-Chang, one of our native Christians. This gives evidence of progress, and is, perhaps, the first occasion on which a Chinese infant and that of foreigners were ever baptized at the same service. We had the service in English, as Chung-Chang, our eldest scholar, understands English; the sponsors answering in Chinese for the Chinese child, and the baptismal words being also pronounced in Chinese. The Chinese were very much pleased to see that we made no difference between the children, and had only one service for the two.

PROBATION OF CANDIDATES.

The greatest vigilance is exercised by the Missionaries in the instruction and probation of candidates for baptism. It is a source of constant anxiety with them, pressed, as they are, by numerous applicants for baptism, that they err not on the one hand in rejecting sincere believers, nor on the other, in admitting to Christian ordinances those who, like Simon Magus, are seeking money, rather than the spiritual gifts of God.

On this subject the Rev. Mr. Syle remarks:

In the case of those who can read with facility, the Bishop's Catechism furnishes an invaluable help. I am convinced that a learner who has been carefully carried through this and one of the Gospels, would be found far better acquainted with the great facts and doctrines of Christianity, than he could become in twice the time spent in irregular reading of the Scriptures, in a course ranging from Genesis to Revelation. I speak now of what is found necessary to be insisted upon previous to baptism. The instruction of those who have been "admitted to the fellowship of Christ's religion," is not intermitted; but is carried on with the same frequency and particularity as during the preparatory course. On Sundays, at the public services, and more privately on Tuesdays and Fridays, it is my high privilege to feed, with food convenient for them, the little congregation whom the Good Shepherd has committed to my charge.

This part of the work is truly interesting and delightful, and is becoming every week less and less difficult; the point of greatest difficulty is that of determining upon the suitableness for baptism of those who apply. Of all the extraordinary gifts of the Spirit, I believe the Bishop and myself would covet most earnestly the "discerning of spirits." Most trying is the exercise of heart and mind to which we are subjected, when called upon to admit or discourage a candidate for baptism. The sense of sin, *as sinful*, appears to be felt in so slight a degree, that in a large number of cases it seems not to be present at all in those who first apply; but our prayer and hope is, that, during the period of instruction, the Spirit will graciously come and bless the Word to the conviction of those who have been made willing to learn.

In another communication he remarks:

Having settled it in my mind that the *minimum* of instruction to be given to those who apply for baptism is, first our printed Catechism on the Creed, Lord's

Prayer, and Ten Commandments, and then one of the Gospels, I have begun reading and explaining St. Matthew to the *three* whom I hope to baptize not long hence. In doing this, I am much assisted by the *Too-pah* (local dialect) Version, which the Bishop has had published. Three times a week—Sundays, Tuesdays, and Fridays—a chapter is thus read, and we have very interesting conversations and devotional exercises, in connection with these every-way instructive and profitable seasons.

ORDINATION OF CHAE.

The impracticability of ordaining Chae to the Diaconate, under the Canons of the Church, occasioned great disappointment to the Bishop and the Missionaries. But the obstacles having been removed by the action of the late General Convention, of which a late communication from Bishop Boone informs us he has been advised, this promising convert has doubtless ere this been commissioned to preach the Gospel to his countrymen: an event the more memorable, as it is the first instance of the kind in the history of all our Missions, and a most encouraging earnest of the permanency of the work in China. The Committee have noticed with peculiar satisfaction, that Chae has borne his disappointment with much submission, and has made himself diligently and prominently useful in teaching and catechizing, thus rendering important aid to our overtaken brethren. The following may be taken as memorials of his progress and usefulness:

Sunday, April 21st.—Took the prayers and sermon at the School Chapel; the Bishop administered the Communion. At the Church, numbers moderate, both morning and afternoon. Yet another applicant, with whose case *Chae* dealt in a very judicious manner. His custom is now to come to the Church in the afternoon, and converse with those who may be waiting about, either before or after the usual service. Under the existing impossibility of ordaining him according to the letter of the Canons, this is a method of employing usefully our would-be-Deacon; to which, upon my request, the Bishop has given his sanction.

May 10th.—*Chae* is proving himself quite useful—purchasing to himself a good degree of boldness in the faith. He went up to the Church to-day in my stead, for the purpose of catechising the candidates and others. Besides such occasional duties, he has a regular one every Sunday morning, at Mrs. Bridgman's day-school—which now numbers fifteen, and is flourishing.

July 26th.—Not feeling strong enough to go up to the Church to catechise the class of poor who come every Friday, *Chae* went in my stead. During this season of pressure, both from within and without, he had proved very useful in many ways, so that we feel devoutly thankful for his having been raised up and qualified, as he is, for doing essential service in the Redeemer's cause. He has been enabled to resist many temptations to take up with lucrative occupations, which have not been recorded in our journals; yet they have been matters of greatest moment to him. The Lord preserve him to the end according to this good beginning!

Under date of 18th February, the Rev. Mr. Syle writes:—

Arrangements for Chae's ordination, will, I presume, be made soon. We have hardly had time to consult deliberately over the matter since the arrival of the Report of the action of the General Convention.

ROMANISM IN CHINA.

Among other difficulties it is evident, that the Missionaries will encounter serious obstacles from the open opposition and secret

intrigues of Romish Priests, aided by their Chinese converts, who far exceed in number what has been supposed. Every few days brings some new fact to light on this subject. The following extracts from the correspondence of our Missionaries, will serve to show in some degree, the prevalence and character of Romanism in China.

May, Monday 20th.—Accosted on the road by a Romanist, who followed me into the Church, and sat conversing in my study for some time. After awhile he was joined by another, who proved to be a close neighbor of ours, a member of one of the principal Romish families in the city. This is the first time he has ventured near me, and now he looked as if he feared being required to do penance for it.

Sunday, July 28th.—After the service I had a long conference with an aged woman, 77 she says she is, but I know not how to give credit to her statements, they are so surprising. Her story is, that she had a grandmother who was a Romanist; not so her mother, who was married into a family where they worshipped neither heaven nor earth, neither images nor ancestors, nor *Teen T'su* nor anything else. "How could I believe?" said the poor old soul, when relating this part of her history. But the grandmother had taught her so diligently, that by the time she was ten years old, she could repeat the Romish Creed and Ten Commandments, (the 2d suppressed, and the 10th divided, as usual.) and Invocation of the Virgin Mary; and with this rock of knowledge, she was taken to the Priest, who refused to baptize her, because not sufficiently instructed. (This I doubt.) Then her grandmother died, and from that time till now, (more than sixty years,) she declares she has had no intercourse with Christians of any sort; yet she can repeat most of the above formulas, and can cross herself in a most complicated manner, making three small crosses—one on the forehead, one on the mouth, and one on the breast—and then including these in a larger crossing, from forehead to breast, and shoulder to shoulder—using at the same time the words (or *sounds*, rather, for she could give no account of their meaning.) *Bo-tuk-luk, Fre-le-ok, Sr-pe-le-too, San-too*. In this is what "Pater, Filius and Spiritus Sanctus" became, when pronounced in the *patois* of this region.

In a late communication from the Rev. Mr. Syle, he remarks—speaking of the man on whom discipline had been exercised for immorality:

The last time I saw him, he told me that the Romanists (of whom there are great numbers in his neighborhood) were constantly urging him to join them—a fact of which I have little doubt, for they have no liking for us, and keep much aloof, *even more from us than from some of our friends who are Congregationalists*. Nevertheless, some of them do call on me occasionally. Only yesterday morning, a man in whose house there is a small nunnery, called at the School-house; and some few weeks since I had a visit at the Church from two Italian Priests, (one was said to be a Bishop; if so, a chorepiscopus I imagine,) who sat for some time, and conversed quite civilly, though we found no better common medium of speech than the local dialect of this place. When going away, they looked at the bookshelves, as if they would like to ask for some of them. I took the hint, but said, "I am afraid, if I give you some of our books, you will burn them." "Oh no, no," they assured me, they would not; and when I reminded them of the denouncing edict of the former Bishop, (Count de Besi, now said to be in California,) they assured me they did not pursue the method which he adopted. I gave them each the Gospel of St. Matthew, and these two were, I believe, the *very first* copies I had given away of the revised edition of the Committee of Delegates. I have distributed a good number since, however.

The Rev. Mr. Syle has lately visited some of the Chinese Temples in Shanghai. In the course of these visits he encountered some Bowses, or Buddhist Priests,

and Taouist Priests, who have considerable knowledge and intelligence. The following may be taken as an illustration of this, and also of the greater facility with which Romanism may be introduced among such a people.

One man, who dwells in a 'chamber in the wall' in the Temple of the God of Thunder, made quite an animated argument. He distinguished between the Deity and his image, (a thing seldom done here,) maintained the utility of a visible representation, quoted the use of the crucifix as a proof of it, and altogether made out about as good a case of it as Milner, in his *End of Controversy*. Another man told me, that the reason why people here did not believe in Jesus, was, that they could not. We refused to show them an image of Him; if we would do that, no doubt there would be a great number of believers.

March 2d.—This morning, on reaching the Church, I found old *Soo-dong* in animated controversy with a Romanist—a strange character, half pedant, half peddler, who hovers about the dwellings of us Protestant Missionaries, offering to copy for us old Romish books. The subject of controversy was, of course, the worship of Mary, and the argument just advanced was the old one, that the Son must be approached through the mother. "If Jesus should refuse a request of Mary's, he would be unfilial!"—to a Chinese mind, one of the most shocking of all suggestions. I left *Soo-dong* to find his own answer, which was as follows: "We, Chinamen, honor Confucius; but who ever heard of paying homage to Confucius's mother?" Besides, Jesus said, "whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother."

March 6th.—Returning home this evening, as I passed the Chief Custom House, I observed a little crowd in one corner of the quay, and on mounting up, so that I could overlook the people a little, I saw two men in Chinese dress, but their hair and countenances were foreign: I knew at once they were Romish priests. After a moment or two, they walked away, and I stepped up to see what had been engaging their attention. It was two poor beggars in the last stages of starvation. Some rice balls were placed near them, but they did not seem to have strength to put them to their mouths. So I stooped down and held one so that it could be bitten; and while I was watching the poor famishing creature, as he slowly succeeded in getting one little bite after another, I felt my shoulder touched, and looking up saw that the two priests had returned. One of them, in a very pleasant manner, and with a foreign accent, spoke in English—"No 'casion; no 'casion; this person," pointing to a Chinaman, "can 'tend to him. No 'casion." I made no reply, and they again went off. The Chinaman, however, remained, and began to talk to the dying man about believing in *Teen Chu*; and as he went on, he became quite animated, preaching an excellent sermon on the vanity of human life, and the blessedness of heaven. I could have envied him his facility of discourse, and command of happy phraseology, and was feeling my heart quite drawn out towards him, when I heard him, bending over the poor dying creature, exhorting him to pray to Mary, trust in Mary, honor Mary, "Queen of Heaven, Holy Mother," &c., &c. There was that "other Gospel" which I had received no commission to declare, and with which I had no heart to sympathize. Most likely this poor dying beggar will be baptized with a little water from a vial to-night, and perhaps will receive extreme unction also. Thousands are thus treated by the Romanists amid such seasons as the present, and they count them great harvest times.

Tuesday, April 30th.—A busy and interesting day with the Catechumens. On the bridge, close by our Church, I witnessed a scene similar to that mentioned on the 6th. A man was stooping down beside a poor beggar-woman, all but dead, bidding her repeat after him, again and again, "Jesus, have mercy on me—Mary, have mercy on me," &c., &c. Not long ago, one of our Missionary friends told us of an attempt, on the part of two Romanists, to interfere with him while he was engaged in giving a poor dying creature some medicine that he thought would save him from immediately expiring. I am thankful that I have never been brought into such a situation of unseemly conflict with them, but I think it is not hard to foresee that, if we are favored with much success in our efforts, among the list of our determined adversaries, the native Romanist must by no means be omitted.

THE "SHIN" QUESTION.

In a former Annual Report of the Foreign Committee, the attention of the Board was directed to the difficulties with respect to the proper term by which to render *Elohim* and *theos* into Chinese.

The subject has been deemed by Bishop Boone of such vital importance, that he has continued to give it much attention, and has lately published an extended review of the whole controversy.

The Rev. Mr. Syle writes under date of December 19th :—

The Bishop, notwithstanding a return for several weeks of some of his most distressing symptoms, has nevertheless been carried through the labour of preparing for the press a pretty long "Defence" of his "Essay," written about four years ago, and which had been, in the meantime, assailed by Dr. Medhurst, Sir George Staunton, Dr. Legge, and others. Of its character, and the necessity for its publication, you will be able to form a better judgment on perusing it than I could well give in this letter; though I ought perhaps to add, that only those who are made to *feel* (as I am every day) how *shocking* a thing it is to hear the Holy, Blessed, and Only God, called, by Christian Missionaries, after the name of an odious idol or an atheistic abstraction—only such can know fully how imperative the necessity is, that some one competent to the task should stand up, and stand out in resisting the ill-omened phraseology, which—alas, for our peace and the spread of the Truth of God—has within a few weeks been deliberately printed in a large edition of St. Matthew's Gospel.

In a later communication Mr. Syle adds :—

The publication of the Bishop's defence of his former essay on the rendering of the words "*Elohim*" and "*Theos*," has been, I am confident, quite a relief to his own mind, while it has proved a very timely contribution towards the right settlement of the controverted points. From more than one quarter acknowledgments have been received of the indebtedness felt by the missionaries at this and other stations for the light thrown upon the whole of this important subject by what the Bishop has written. Whatever may be thought amongst our friends at home about this discussion, we who are in the field *know* it to be of vital importance to the right teaching of Divine Truth—even the Truth which can "make free" the enslaved of the Chinese.

It is pleasing to know that a large majority of the Protestant Missionaries in China, agree in the view of Bishop Boone on this important subject.

The following is advanced by Bishop Boone as an illustration of the danger of employing the term which he rejects :—

At all the different stations, the younger Missionaries, without the least concert with each other, complained of being misunderstood from using the phrase *Shang-te*. A most painful case of misapprehension occurred in our own mission. We were using a catechism on the Creed, and put it into the hands of all who came to inquire of our doctrines. The first article was rendered thus: "I believe in *Shang-te*, the Father Almighty," &c. A man of some intelligence, who read his own language very well, after hearing us preach, applied to the Rev. Mr. — for special instruction. He gave him a copy of this catechism, and requested him to come to his study every morning. The man came regularly for ten days, and exhibited great interest. He read over with the Missionary all the attributes of *Shang-te* which we are accustomed to predicate of God, and appeared to under-

stand thoroughly what he read. It occurred to his instructor to inquire one morning whether he followed the advice he had given him at the commencement of their inquiries, to pray to *Shang-te* every morning and evening. The man replied, with great simplicity, that he had not failed to visit his temple twice a day for this purpose. This answer led to inquiry, and the Missionary, to his inexpressible grief, learned that the man had been understanding him for ten days as recommending the worship of this idol. It will not answer to say, as many in England and America have said, no matter what name is used, if only under this name you take care to describe the true God by his attributes; for there has not been put forth in Chinese, I think, in any book, a fuller account of the divine attributes than is given in said catechism, much stress being laid on *Shang-te's* having no form or image, and on his being a pure Spirit: and yet the name was so perfectly identified with this idol in this man's mind, that as soon as he was told to pray to *Shang-te*, notwithstanding all he had read in the catechism, he went immediately to this filthy idol. You will not be surprised to learn that we immediately in our mission ceased to teach and to preach *Shang-te*. No other copy of the catechism was given away until all the *Shang-te*s were cut out. I will not attempt to describe, but leave it to you to conceive, what my feelings must have been, when Mr. — communicated these facts to me. If I am thought to speak warmly against *Shang-te*, my reply is—is there not a cause?

On another occasion Mr. Syle writes:—

I, myself, have personally felt the evils of the erroneous renderings against which our Bishop seems providentially called to contend, in a manner and to a degree that would almost terrify any one to whom I should detail them. There is an idol—the chief one among the Tourists—called *Neok Wong Shang-te*; the common people sometimes call him *Neok-te*, and sometimes *Shang-te*; if you say “*Shang-te*” to them, they understand you to speak of this vile idol. Now, I have been told on boats, and in ships, and in my own study—more times than I can remember—that Jesus is the son of *Neok-te*; and a man, only a few days ago, made my heart leap up within me by saying, with an air of satisfaction, as if he had learned some excellent truth, that *Neok-te* was *Jehovah*!

We owe all this to those who have persisted in rendering God by *Shang-te*.

VISIT OF THE BISHOP OF VICTORIA.

The Mission at Shanghai has been visited by the Lord Bishop of Victoria. His intercourse with Bishop Boone and the Missionaries has been most pleasant and friendly. The Board are indebted to him for his kind attentions to Miss Tenney while on her way to Shanghai. Conferences were held with his Lordship by Bishop Boone respecting jurisdiction, and also with reference to a Common Chinese Prayer-Book for the use of American and English Missionaries. The Communion and Burial Offices are the only ones that present any serious difficulty. These Bishop Boone proposes to refer to the House of Bishops for advice, when the translations shall have reached these points. The results of his correspondence and conferences with the Lord Bishop of Victoria, respecting jurisdiction, are communicated by the Bishop in his Annual Report to the Board.

HEALTH OF THE MISSIONARIES, AND NEED OF HELP.

The most touching appeals are continually received from the Mission, for additional labourers. During the last year the Bishop

and all the members of the Mission have suffered materially from an excess of labor, physical and mental. At one time the illness of Bishop Boone excited the utmost alarm; but, through a kind Providence, he has been partially restored. In the touching words of Mr. Syle—

If the Bishop and Missionaries, being pressed out of measure with incessant and distracting claims on their time and strength—should break down prematurely, and be laid aside, either for a time or permanently, let it be remembered that the friends of our Mission have had repeated warnings that such an event is that which it is *most reasonable to expect*, considering the circumstances in which we are left. Hitherto the Lord hath greatly helped and blessed us all; whereof we are thankful and rejoice.

Being obliged, for want of aid, to give up one of their places of instruction, Mr. Syle adds :

Is it any wonder that my heart feels heavy, for this is the last day of our occupying this station; the attempt to keep it up, in which I have now persevered for many weeks, proves more than I am equal to, and I have been slowly and painfully brought to the conclusion that retrenchment—unwelcome word!—has been unavoidable in our circumstances. The hall where the Bishop and myself and Spalding have successively delivered our first message of salvation to this people, where our school-boys have been first trained to engage in the worship of the true and living God, and where our “Blind Bartimeus” was baptized, surrounded by his neighbours and acquaintance—this hall must be given back into the hands of its heathen owners, to become the scene of, we know not what, idolatrous abominations.

In a late communication he writes—

The Bishop has suffered much : once or twice the attacks in his heart were such as to alarm us exceedingly, and quite to disable him from preaching or lecturing. Pain in the head and spine is such a constant companion that it is not allowed to interfere with the Chapel Service, or the teaching of the head class of boys. These duties the Bishop has continued to discharge without much interruption; and, just at the present time, the prospect of his continuing to do so seems as good as it has been in past months. Miss Jones is still far from strong, though much better than she was in the winter; any extra exertion, however, makes itself felt severely. Mrs. Boone continues quite feeble. Thus, you see, one half our number are ailing. On the other hand, Miss Tenney, Mrs. Syle and myself, are quite well, and have continued so almost uninterruptedly.

The Bishop writes, under date of the 18th of October last :

We were very glad to hear of the appointment of Miss Fay, and trust she may soon arrive in good health and strength, and laden with the blessings of the Gospel of peace. Help is most needful to us. Miss Jones is so unwell that we are obliged to forbid her to enter the school. During the change of the Monsoon my nerves are so much affected by the sudden alterations of temperature, that I cannot teach at present, and cannot, judging from past experience, do any thing in that way for five or six weeks to come, so that I have been obliged to call upon Mr. Syle to aid in the school; indeed it is thrown at present entirely upon himself and Miss Tenney. This takes Mr. Syle away from the Church in the city, and wholly deranges our Missionary plans, which I do not wish to get mixed up with the school. Need I say one Layman for the school is wanted; that we want for the Missionary work in the city at least three or four more young men? I

know the earnest desire of the Committee to send us this much needed indispensable help ; we must therefore look humbly to God for aid.

Again the Committee press the strong claims of this most important field. What facts can appeal more strongly to the sympathies, and faith, and zeal, of our young men, and especially our younger clergy, whose single motive is the glory of Christ, and the extension of His Kingdom among men. To such we commend the following, from our beloved Missionary Bishop, fainting, as he is, under the cares and anxieties laid upon him by the Church, and yet animated by desires and hopes, inspired by God's presence and blessing, and as wide as the immense field opened before him :

If the simple narrative of our circumstances does not incline the hearts of some of our younger brethren to come to our aid, I should despair of the effect of anything I could say. One thing is certain—God has set before us an open door ; we have access to great numbers who seem willing to learn ; the labours of those who are here have been blessed beyond their expectation. *Without competent teachers and preachers, how can we expect the progress of such a work ?*

LATEST INTELLIGENCE.

The Committee have received a communication of much interest from the Rev. Mr. Sytle, written as late as the 15th of March, from which they make the following extracts, which will inform the Board of the present condition and prospects of the Mission—

Facilities for Teaching.

In conducting the school, Mr. Summers' assistance has been of great use, especially it setting the Bishop and myself free to attend to our more appropriate duties. It may be well perhaps to remind the Committee, that the engagement of this gentleman is only a temporary one. It may be well also to call attention to the fact, though quite unacquainted with the dialect of this place when he came here, he was able to commence instructing our school-boys without delay—one of the advantages of employing English in our teachings. Miss Tenney's case, also, ought to be mentioned, as showing how soon, with the advantages we now possess, one may get into the full career of useful occupation. On the 5th of August, she began taking lessons in Chinese, and on the 31st of January following, (less than six months), she had, to my certain knowledge, read through the whole of St. Matthew's Gospel in the Chinese character, correctly and understandingly. It need hardly be said, that she used good diligence in order to accomplish this ; but it ought to be mentioned, that during all this time she was occupied the whole of every morning in teaching English classes. I trust this fact will have its due effect in mitigating the *excessive* dread of the language, which seems to keep some from joining us.

The knowledge of the Gospel spreading among the Higher Classes.

It is evident to me from what I have met of late, and from what has transpired with regard to the writings of such men as Keying and the Lieutenant Governor of Fokien, that the knowledge of the Gospel is making its way amongst some of the upper classes. We began as it was right and fit we should—with preaching the Gospel to the *poor* ; but already it is evident, I think, that there are some who

are becoming prepared of the Lord to fill the places of Nicodemus and Joseph of Arimathea.

Hospitality of the country people, and their readiness to hear.

But let me return to the poor. Our poor blind brother *Too-keung*—our Bartimeus, as we call him, has been very sick at his home in the country, distant about twelve miles from Shanghai. Chae and myself went to see him, and passed a day among the country people, in a manner which almost made me weep with regret that a larger portion of our time could not be so spent. The hamlets are so close together that a large congregation could be gathered in half an hour; the people so ready to be taught; the simple hospitalities within their reach so promptly offered; and their readiness to comply with your requirements if only you speak as one “having authority;” these and many other things, would make itinerating among the villages that thickly overspread all this region, one of the most delightful works a Missionary could desire.

As a specimen of what I mean by speaking “with authority,” let me mention what took place on the occasion just mentioned:

After arriving and spending a little time in talking with the sick, blind brother, I went out while the women prepared the rice and pork with which we were to be regaled. On inquiry, I learned there was a Romish Chapel about a mile distant, towards which (taking a guide) I walked, and where I was received with no more hesitation than is common to all Romanists—for they seem to live in constant fear of some impending evil. It was a large, well built hall, about two hundred years old, but repaired within the last ten years. A large gilded cross standing on a pedestal on the tile-paved floor; fourteen smaller crosses, also gilded, hanging against the side-walls; a large and very beautiful French colored engraving of the Saviour—hid as it were in a flame, pierced and crowned with thorns—this was on the high altar; on a shrine on one side a tattered canvass painting, evidently of great age—also a head of Christ; and on the table, in a little box, with a sliding cover, a crucifix with a broken pane of glass, intended for its protection. With many thoughts about the certain rooting up of that which our Heavenly Father has not planted, I returned to the poor disciple’s house and found Chae very busy making a copy of the Ten Commandments at the request of one of the neighbors. We took our meal, drank the invariable cup of tea, and then prepared ourselves for an hour of quiet, deliberate prayer, reading and exhortation. The little apartment was filled so as hardly to allow us room for kneeling, but the people were still, and even the thoughtless outbursts of the younger children were repressed. After our simple worship was concluded, and I had added a few words to the bystanders, I enquired “Who among the neighbors can read?” The name of a young man about twenty was called by several at once, and he was made to come forward, which he did with some appearance of alarm. “They say you can read,” I began, addressing him, “here are some books: these are for yourself, these for your friends who may wish to read them, and *this* one (St. Matthew’s Gospel) for the blind man. Now I cannot come out every day, for the way is long; and he cannot read, for he is blind; but you can come over every morning or night and read one chapter for him to hear: this is proper for to do, as one who can read books and wishes to be a good neighbour.” He said he would, and I have been told that he has kept his promise ever since.

The Contrast.

A strong contrast to this scene was furnished two days ago, by the ceremonies performed in the Confucian Temple, on occasion of the Vernal Sacrifice made to the great Sage. In that portion of our dear Brother Spalding’s Journal, which was printed in the Spirit of Missions for December, 1849, these ceremonies are described. As I had never yet witnessed them, I went with the Rev. John Hobson, at 4 A. M., and spent the time from 4½ till 6, in watching the Mandarins

dressed in official robes, very splendid, (after their kind.) go through an almost countless number of prostrations and processions, exemplifying to the full Young's words about,

"External homage and a supple knee."

The sacrifices were an ox, six or eight swine, besides clothing, incense, food, wine, tea, &c., symbolically presented in much the same manner as we read of things being presented to the Emperor—that is, on both knees and with the hands joined and raised as high as the head. All the appointments connected with this ceremony were mean in the extreme, although this is the great occasion of the whole year. Whether the total absence of that display which is mentioned by Du Halde, and other authors, is to be considered as the decay of the dynasty, or the poverty of this city, we cannot determine; I incline to think the latter; and indeed many things conspire to make us feel that we are as yet only on the very outskirts of this great field: and if *here* we find so much to engage and encourage us, what shall we look for when a "highway for the nations" shall be opened into the vast interior—filled with large cities, and swarming with untold millions of immortal souls. Truly, our work is before us!

Signs of the Times.

It is plain that great preparation is going on, for the time when there shall be a breaking forth on the right and on the left. First, the translation of the Bible is being improved up to the highest degree within the attainments of this generation of Missionaries; then, the oldest classes in the various schools established at the several stations, are drawing near the time when they will be able to take an active part in the evangelization of their countrymen—some are already so engaged; then again, Christian presses have been established, and are in active operation *on the soil of China* at several points, and a Christian literature is in process of careful preparation; again, many Churches and Chapels have been built, which will be the centres and the rallying points for future and more extensive operations; above all, converts not a few (considering all the circumstances of the case) have been gathered out from among the heathen—living proofs of the Lord's power and willingness to save those who "look unto him" from the land of Sinim.

Present state of the Mission.

As regards the state of the Mission generally, we are much the same as in past months—our wants and our encouragements about the same. The school prospers. The services at the Church are moderately well attended. We still want more preachers, more teachers, a superintendent in the school, and a physician, in order to make even our *present* operations *efficient*.

Tracts in Chinese sent from China to California.

It remains only to notice a most pleasing incident, illustrative alike of the spirit of our brethren, and of what the Church may one day hope to see, when China shall send back to the shores of our own land, some blessed returns of the fruits of Christian love. The Rev. Mr. Syle writes—

I have sent to Dr. Vehr Mehr, at San Francisco, Scriptures, Tracts, and Catechisms, for the benefit of the hundreds of Chinese who are known to have emigrated to California. 120 Chinese went in one ship from this port about 18 months since.

Trivial as this incident may seem in itself, it cannot be so regarded by Christian faith. Hundreds of Chinese, destined, perhaps, to bear a part, with their children, in American Institutions—are taught their duty to God and man by the Scriptures and tracts sent to them from China. Three years since, who would have dreamed either of the necessity, or of the fact, of such charity, from such a source, for such beneficiaries? And who shall say that, in sending these silent messengers of mercy across the Pacific, God does not speak to the faith of His Church in language as full of meaning, as when He uttered the precept and the blessing, “Cast thy bread upon the waters, for thou shalt find it after many days?”

Conclusion.

In closing their report, the Foreign Committee would congratulate the Board upon the pleasing prospects of the several Missions under their care. At no former period have they had such strong encouragement for faith, and hope, and gratitude to God; and never was the Church more loudly called to the work by the voice of God's providence, and by the manifestations of His favour and blessing.

Can the Foreign Committee doubt that the Church will respond to their appeal for an enlarged liberality, rendered necessary by the additions which are being made to our force in the Foreign field? They will not doubt. As they cannot mistake the indications of Providence, so they will not mistrust that, the same Divine Spirit who moves the hearts of our younger brethren to enter on this work, will also incline the hearts of God's people to prayer, and zeal, and liberality, proportioned to their need. Let them go forth in the strength and love which the Spirit bestows, and God, even our own God, shall give them His blessing.

By order and in behalf of the Foreign Committee,

JAMES W. COOKE,

Secretary and General Agent.

NEW-YORK, June 16, 1851.

APPENDIX

TO THE REPORT OF THE FOREIGN COMMITTEE,

REPORTS FROM THE AFRICAN MISSION FOR THE YEAR 1850.

THE following reports from the African Mission have been received since the Annual Report of the Foreign Committee was presented to the Board of Missions.

CAVALLA, WEST AFRICA, *December 31st, 1850.*

REV. AND DEAR SIR,—I submit, as usual, at this season, the report from the various stations which have been committed to my supervision during the year.

CAVALLA STATION.

SCHOOL.—MALE DEPARTMENT.

| | | |
|--------------------------------|---|----------------------------|
| Garretson W. Gibson, Colonist, | } | <i>Assistant Teachers.</i> |
| Enoch W. Lowe, Native, | | |
| Freeman Clarkson, “ | | |

Beneficiaries connected with this department, 34. For the satisfaction of patrons, their names, age, and standing are given.

| | <i>Age.</i> | <i>Studies.</i> | | |
|--------------------------|-------------|-------------------------------------|---|---|
| Horatio Gillet†..... | 19 | Grammar, Geography, Arithmetic, &c. | | |
| Henry Morton†..... | 18 | “ | “ | “ |
| Hector Humphries†..... | 18 | “ | “ | “ |
| Gray Gilliat†..... | 18 | “ | “ | “ |
| John Contee..... | 18 | Reading and Writing. | | |
| Seneca Bragg..... | 16 | “ | “ | |
| Paul Trapiert..... | 17 | Arithmetic, Geography, Writing. | | |
| Robert Williams†..... | 17 | “ | “ | “ |
| Geo. W. Natt..... | 14 | “ | “ | “ |
| Thos. Church Brownell†.. | 14 | “ | “ | “ |
| Wm. Hodge..... | 14 | “ | “ | “ |
| Francis Hoskins..... | 12 | “ | “ | “ |
| Charles Morgan..... | 11 | “ | “ | “ |
| Zachariah Mead..... | 13 | “ | “ | “ |
| Wm. Sparrow..... | 12 | “ | “ | “ |
| Wm. White..... | 11 | “ | “ | “ |
| Herman Cope..... | 11 | Reading and Writing. | | |

| | | |
|--------------------------|----|---------------------------------|
| John Woart..... | 15 | Reading and Writing. |
| Stephen H. Tyng..... | 13 | “ “ |
| Joseph Bulloch..... | 10 | Reading. |
| Thos. Cranmer..... | 10 | “ |
| Edward Neufville..... | 10 | “ |
| Harry Cunningham..... | 9 | “ |
| Geo. Wardwell..... | 14 | “ |
| Upton Beall..... | 14 | “ |
| Joseph Wood..... | 14 | “ |
| E. P. Messenger..... | 14 | “ |
| Horace Stringfellow..... | 14 | “ |
| Hugh Smith..... | 9 | “ |
| John Johns..... | 10 | “ |
| William Jackson (a)..... | 12 | Arithmetic, Geography, Writing. |
| Solomon Alter (a)..... | 12 | “ “ “ |

The cross (†) opposite to some of the names indicates communicants; (a) absentees. The following boys have left the school during the year: Isaac Cannell, Geo. T. Fox, Salmon Wheaton. Four, viz.: G. T. Bedell, B. W. Dorr, John W. Hutchins, and W. H. Kinkle, have been transferred to Fishtown and Rocktown. Clement F. Jones accompanied Rev. C. C. Hoffman to the United States.

The Male Department of the school needs sadly an efficient teacher. Garretson Gibson, upon whom the care of the boys, of necessity, chiefly devolves, besides the disadvantages of youth and inexperience, is too much occupied with his own studies (embracing at once an academic and theological course) to give to them the necessary attention. The native youths employed as teachers, are *only assistants*, and must long remain so. The Missionary devotes, on an average, one hour and a half a day to the instruction of the assistant teachers, which is the most that he can do, without neglecting more important interests. A well qualified teacher, therefore, is the greatest desideratum which the Committee are most earnestly entreated, if possible, to supply. If a gentleman cannot be obtained, it is much to be desired that a lady shall be sent out to take charge of the boys' school.

SCHOOL.—FEMALE DEPARTMENT.

Miss Martha J. Williford, *Principal*.

Mary Selden Stimpson, }
Grace Church Vaughan, } *Native Assistants.*

Scholars in the Female Department, 26, viz. :

| | <i>Age.</i> | <i>Studies.</i> | | | | |
|------------------------|-------------|-----------------|---------|---------|--------------------|--------------|
| Emma Clay..... | 17 | Geogr., | Arith., | Phil., | Hist., | Grebo, Writ. |
| Helen Morton..... | 17 | “ | “ | “ | “ | “ |
| Ellen Milner..... | 16 | “ | “ | “ | “ | “ |
| Eliza Taft..... | 16 | “ | “ | “ | “ | “ |
| Sophia Stone..... | 16 | “ | “ | “ | “ | “ |
| Jessie Lee..... | 12 | “ | “ | “ | “ | “ |
| Nancy Perry..... | 17 | Geogr., | Hist., | Arith., | Grebo, | Writ. |
| Jane Suddards..... | 14 | “ | “ | “ | “ | “ |
| Anna Humphries..... | 13 | “ | “ | “ | “ | “ |
| Lucie Byrd..... | 12 | “ | “ | “ | “ | “ |
| Eliza Roberts..... | 10 | “ | “ | “ | “ | “ |
| Dolly Gross..... | 14 | “ | “ | “ | “ | “ |
| Sarah Morgan..... | 15 | Read., | Spell., | Writ., | Mental Arithmetic. | |
| Sarah Gallagher..... | 13 | “ | “ | “ | “ | “ |
| Lucy Balmain..... | 12 | “ | “ | “ | “ | “ |
| Rachel Maynard..... | 12 | “ | “ | “ | “ | “ |
| Elizabeth Newcomb..... | 12 | “ | “ | “ | “ | “ |
| Isabella Neville..... | 11 | “ | “ | “ | “ | “ |

| | | |
|--------------------------|----|--|
| Sophia Bartholomew... | 9 | Read., Spell., Writ., Mental Arithmetic. |
| Julia Barnet..... | 10 | " " " " " |
| Margaret Mercer..... | 8 | Spelling and Reading. |
| Mary Bowman..... | 10 | " " " |
| Fanny Ingle..... | 7 | " " " |
| Anna Wisner..... | 6 | " " " |
| Josephine Williford..... | 6 | Spelling. |
| Jane Wilson..... | 5 | Alphabet. |

This department has been blessed, three quarters of the year, with a most devoted and efficient teacher in Miss M. J. Williford, who joined the Mission in February. After five weeks, during which she had so little indisposition, that no one seemed satisfied that it was her *acclimation*, Miss W. took full charge of the school, and continued to discharge the duties connected with it, *with the exception of only three mornings*, until the last quarterly examination, which took place on the 19th inst. The unprecedented health granted to this valued sister, together with the marked success which has attended her efforts, while calling forth daily grateful praises from those who have so long and deeply felt the need of such an assistant, should surely encourage others like-minded to engage in the same blessed work. May the Lord of the harvest greatly multiply *such* sisters of charity for Heathen as well as Christian lands!

RIVER CAVALLA SCHOOL.

In the early part of the year, owing to the dilapidated condition of the small house occupied by the teacher of this school, his health was so much injured, that it was deemed expedient to remove him to this station. Most of his pupils accompanied him. Since that time the finances of the Mission have been so much embarrassed as to render it impracticable to re-open the station. The teacher, however, has been, in the meantime, pursuing his studies here, and assisting in the school.

GREBO TRANSLATIONS, &c.

During the year the Acts and the Gospel according to St. John have been reviewed, and the former sent to the United States to be printed. A part of the morning service, and a liturgy for Sunday-schools, have been translated and printed; also a collection of thirty-seven hymns, and a Primer. The Grebo books thus prepared are highly useful in our boarding schools, where they are taught together with the English. But it is amongst children and youth instructed in day and Sabbath-schools, who could never acquire such knowledge of the English as to enable them to understand books in this language, that they are to be chiefly serviceable. Here is a field, continually widening, in which, when the Spirit shall be poured out from on high, multitudes will, we trust, through God's mercy, have the joy of reading "in their own tongue wherewith they were born," of the wonderful love and works of God.

PASTORAL DEPARTMENT.

This has embraced, besides those at this station, (six in number,) three towns on the river, and as many on the Grahway side, making in all twelve villages and towns. In all these, services have been held once a fortnight, in some cases oftener. In the large town at this place the usual Sabbath exercises have continued *without one interruption*. Occasionally the Missionary has preached in the two large native towns at Cape Palmas. Besides which, two English services have been held on the Mission premises every week; so that, leaving out of view the evening services for the school, which he attends more than three fourths of the time, and those in the colony, to be presently reported, the Missionary records with adoring gratitude, that, through God's blessing, he has been enabled publicly to testify of

Him more than four hundred and sixty times, *here, in Africa*, within this past year.

The congregations have varied little from those in former years, averaging 200 on the Sabbath, including the Mission family, and 15 to 20 in the villages during the week, making an aggregate of about 300 who hear the Gospel each week.

Now "faith cometh by hearing, and hearing by the word of God;" and while the Missionary is cheered from time to time with actual proof of this, in the conversion of individuals to God, he ever hopes for "greater things than these,"—a far more abundant harvest—from the seed now sown in tears.

In the course of the year, *three* adult natives have been *baptized* at this station, and *three* restored to communion; *four* have been transferred to other stations, one has been suspended, and one died. The number of communicants now on the record at this station is *thirty eight*. *Three native infants* have been baptized.

THE COLONY.

The Missionary has continued to visit the colony once a fortnight, officiating alternately at Mt. Vaughan and East Harper in the evening, and spending the morning of the following day in pastoral visiting. Rev. Messrs. Hoffman, Hening and Rambo have each performed services at different times, of which, as they will report, I need not mention them more particularly. Rev. Mr. Stokes, who was sent out to the colony especially, after officiating a few weeks, had a most serious attack of fever. Indeed, he was so entirely disabled that he could render no farther service, and he deemed a sea trip requisite for the restoration of his health. He has been for some months at Monrovia, where, it is reported, he has organized a Church.

The congregations in the colony have always been good on the Sabbath when the weather was favourable. In the evenings, however, when I have for the most part officiated, owing to circumstances not affecting the general interest felt in our services, they have not been so full as in former years. The Sabbath-schools have been continued at Mt. Vaughan and in East Harper with an average attendance of *one hundred* adults, youths and children. There has been an accession of *seven* to the communion; and one case of suspension. The present number of communicants on the record is *thirty-four*.

ST. MARK'S CHURCH.

Although this building has gone up tardily in consequence of there being but one mason in the colony, it now approaches to its completion. As it now stands, with its solid but well proportioned buttresses, and neat Gothic windows, it meets the eye of every visitor of Cape Palmas—a monument of the benevolence of American Christians—and of cheering hopes, for coming years, of blessings to the community in which it has been erected.

MOUNT VAUGHAN AND THE HIGH SCHOOL.

Mrs. Thomson, with less health than in former years, has yet been able to discharge her duties in the female department of the school here with little interruption. The attendance of the children, although by no means regular, has averaged about *forty*. The four quarterly examinations which have been held in the course of the year, have shown in most cases, at least, a decided improvement.

The High School was opened, at the beginning of the year, with six colonist beneficiaries, between the ages of 21 and 15. They board with Mrs. Thomson, and lodge in the second Mission house occupied by Mr. Gibson. This having been repaired at the close of last year, affords excellent accommodations. The conduct of the beneficiaries during the year has been, upon the whole, satisfactory, and their progress in knowledge reasonably good. Their teacher is, it is hoped, becoming more and more efficient. Besides the boarding scholars, Mr. Gibson

receives as day scholars, about ten of the more promising colonist boys from the neighbourhood. He also instructs a class of girls in grammar.

During the past and previous years, coffee trees have been planted at Mount Vaughan to the number of three hundred. As the expense involved is trifling, and the success of the coffee plantation certain, it is proposed gradually to increase the number of trees to one thousand or fifteen hundred. This number, when bearing—which will take place in six to eight years—will produce an income sufficient to support *ten beneficiaries* at \$100 each. The beneficiaries, during hours of recreation, will be able to cultivate the coffee plants, and to gather and prepare for market the fruit, when ripe. And thus, when the trees shall have attained maturity, the High School will become a self-supporting and a permanent institution, the Missionary treasury being relieved of its expense. In the meantime, it is hoped that so important a branch of our Missionary labors will never want the means necessary to maintain it on its present footing. *Important*, the High School has been pronounced, and thus it is more and more regarded; and while it is felt to be a cause of thankfulness that so much zeal is manifested elsewhere in the erection of the *walls* of seminaries and colleges, it is a reflection fraught with gratification, that we are accomplishing an object of far more consequence in training up teachers, professors and ministers, without whom all college *buildings* must be utterly useless:—the mere dead body without the animating spirit.

CONCLUSION.]

The cursory view which has been here presented of that portion of our operations, under the charge of your Missionary, will show the Committee what is still more evident to those who have been familiar with the Mission from its origin, that there has been, during the past year, a steady advance in its influence, and that the blessing of God has evidently rested upon it. No splendid victories, indeed, have marked its progress; but with health unprecedented, the Missionaries have been enabled to pursue their blessed work of scattering around and abroad the word of God, “which liveth and abideth forever,” and with every revolving month each patient laborer hath rejoiced in the fulfilment of the faithful promise—“as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that proceedeth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto it is sent.

Respectfully submitted,

J. PAYNE.

FAIR HAVEN, WESTERN AFRICA, *January 1st, 1851.*

DEAR BROTHER,—Below you will find my Annual Report for the year which has just closed.

Yours affectionately in Christ,

J. RAMBO.

REPORTS OF THE SCHOOL.*

R. H. Gibson, and G. T. Bedell, Assistant Teachers.

FIRST CLASS.—R. H. Gibson, Samuel Boyd, G. T. Bedell.

Studies.—Scholars' Companion; History; Arithmetic; Algebra; Natural Philosophy; English Grammar and Composition, and Bible Companion.

* The female school has recently been removed to Rocktown station, under the charge of Rev. Mr. Henning.

SECOND CLASS.—N. S. Harris, James May, B. C. Howard, and Wm. Suddards.

Studies—Orthography and Definer; Penmanship; Reading; Arithmetic; English Grammar; History; Geography and Grebo.

THIRD CLASS.—Richard Newton, and John Farr.

Studies.—Orthography; Reading; Writing; Arithmetic; Geography; History; Philosophy, and Grebo.

FOURTH CLASS.—Alonzo Potter, John D. George, Geo. M. Randall, Richard H. Wilmer.

Studies.—Orthography; Reading; Writing; Arithmetic; Geography; and Grebo.

FIFTH CLASS.—Richard S. Killen, James C. Dunn.

Studies.—Orthography; Reading and Writing.

PRIMARY CLASS.—Heber Newton, Wm. Claxton, Samuel McCoskry.—Total 18.

COMMUNICANTS.—R. H. Gibson, Mrs. A. E. Gibson, *Colonists*.—Sam. Boyd,* Caroline Boyd, T. B. Chandler, Maria V. Chandler, B. C. Howard, G. T. Bedell, N. S. Harris, James May, Wm. Suddards.—*Natives*.—Total 11.

Eight communicants have been added to our number during the year.—Six have removed either to Cavalla or Rocktown station.—One is no longer connected with the Mission.—Present number 11.

PREACHING AND PASTORAL DEPARTMENT.

Through the good providence of God, I have lost but little time during the year from ill-health. Have been able to attend to my regular duties on Sundays, with two or three exceptions.

The Sunday services at this station have been interrupted but a few times during the year. I have preached and lectured, each once. Have held a class for catechetical instruction, also a Sunday-school, regularly.

During the week, besides preaching in the several villages here, have also preached in Middletown and Rocktown, each once.

During the early part of the year, I preached frequently at Grahway and River Cavalla towns.

About half of the year I have preached once each fortnight in the colony, and frequently to the natives of Cape Palmas. Have officiated and preached in all not less than 300 times during the year. Rev. Mr. Hening, during a few weeks, shared my labours at this station.

Baptisms.—Four adults and one infant have been baptized.

Lord's Supper.—This sacrament has been administered monthly at this station.

Marriages.—I have performed the marriage ceremony on two occasions.

Funerals.—Two children have been buried at this station.

Church Catechism.—The schools have been examined in this monthly.

Communion Offerings.—These have amounted to \$18 American currency; and have been distributed among the suffering poor in the villages.

GENERAL REMARKS.

Though the year just closed has had its vicissitudes, and some of a painful nature, yet we bless God that He has favoured us with corresponding blessings and refreshings from his presence. Whilst some in our midst have fallen into sin, yielding to the tempter, others have not only remained firm, but have brought forth fruit meet for repentance, and have stood as lights amidst surrounding gloom. At this station, the work among the heathen has been as encouraging as usual. The chapel has been generally well attended—averaging about half the year from 150 to 200 persons. These have been not only quiet and orderly, but at times serious in their deportment.

* Suspended.

The Sunday-school has been held in the chapel. It has averaged during half the year from 60 to 100 persons, including adult Kroomen and children from the villages. I have regularly delivered a lecture on Scripture History, with suitable engravings, at the close of the school. The writer is of the opinion that this means of instruction (attended as it is with questions) is accomplishing, perhaps, more good than any other, at least so far as children are concerned.

Wherever we have preached the Gospel, (from Cavalla River to Garraway,) along 50 miles of sea-coast, these poor heathen appear to have been willing hearers of the Eternal Truth. And whilst men will hear, we shall endeavour, by God's help, to declare with earnestness and boldness these glad tidings, confident that "in due time we shall reap if we faint not."

Our commission is, "*Go, preach the Gospel to every creature.*" We are anxious to do this our part—and we are sure God will do his. Will Christians at home do theirs, by their contributions, by their prayers, and by their personal labours? Then, as the happy result, "in the wilderness shall waters break out, and streams in the desert." "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Yours affectionately,

J. RAMBO.

[C.]

Dr.

THE TREASURER OF THE DOMESTIC COMMITTEE in Account with the DOMESTIC COMMITTEE.

Cr.

| 1851. June 15. | To Balance due the Treasurer, June 15th, 1850..... | \$635 50 | 1851. June 15. | By Cash received from various sources: | \$32,360 17 |
|-------------------|--|-------------|-------------------|--|-------------|
| | “ Cash paid in support of Domestic Missions, viz: | | | For general purposes of the Committee..... | 172 49 |
| | Maine.....\$712 25 | | | “ Jewish Mission..... | |
| | New-Hampshire.. 450 00 | | | “ Special purposes, including the Oregon | 1,769 60 |
| | Delaware..... 400 00 | | | Mission..... | |
| | Georgia..... 567 46 | | | | |
| | Florida..... 624 33 | | | | |
| | Alabama..... 1321 40 | | | | |
| | Mississippi..... 904 00 | | | | |
| | Tennessee..... 1078 23 | | | | |
| | Kentucky..... 851 88 | | | | |
| | Louisiana..... 840 00 | | | | |
| | Ohio..... 175 00 | | | | |
| | To Cash paid Salary of the Local Secretary..... | 21,414 00 | | | |
| | “ “ “ Missionary Bp. North West, \$2,306 11, | 1,068 75 | | | |
| | “ “ “ South West, \$2,175..... | 4,481 11 | | | |
| | “ “ “ Bishop of Illinois..... | 1,500 00 | | | |
| | “ “ “ Travelling Expenses Missionary Bishops | | | | |
| | —North West, \$461 33; South West, | | | | |
| | \$269 45..... | 730 78 | | | |
| | “ “ “ Missionary to the Jews..... | 750 00 | | | |
| | “ “ “ Printing, Expenses Annual and Trien- | | | | |
| | —North West, \$461 33; South West, | | | | |
| | \$269 45..... | 815 08 | | | |
| | To Balance carried to next Account..... | 2,907 04 | | | |
| | | \$34,302 26 | | | |

The undersigned have examined the above Account, and found the same correct, and that there is now a balance in the Treasury amounting to two thousand nine hundred and seven dollars and four cents.

D. A. CUSHMAN,
GEO. C. MORGAN.

By Balance brought down.....\$2,907 04
THOS. N. STANFORD, *Treasurer.*

\$34,302 26

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LESSONS IN

THE FOREIGN COMMITTEE OF THE BOARD OF MISSIONS in Account with P. P. IRVING, Acting Treasurer.

Dr.

| | |
|---|------------|
| To Cash paid on acct. of Greek Mission..... | \$3,146 49 |
| " " China | 11,299 98 |
| " " African | 14,256 97 |
| " " Constantinople | 313 50 |
| " " Specific or Trust Funds, viz : | |
| Cape Palmas Ch. Fund | \$616 07 |
| Cavalla Ch. Fund..... | 1,614 74 |
| Atheus Bread Fund..... | 206 00 |
| Am. Tract Soc. grants..... | 900 00 |
| Am. Bible Soc..... | 1,000 00 |
| Fem. Sch. B'lg. Fund, China.. | 1,913 96 |
| other Miscellaneous objects | 395 75 |
| " | 6,646 52 |
| " Central expenses, viz : | |
| SALARIES OF Sec'y and Gen'l Agent, and Local Sec'y and Ass't. Treas'r., and Clerk..... | 2,229 17 |
| Travelling Expenses of Sec'y.... | 195 25 |
| Extra pages in Spirit of Missions in Foreign Department. | 190 56 |
| Expenses of Annual and Triennial Meetings of the Board, Printing Journals of both meetings, Office Rent, Fuel, Lights, Postages, Care of Rooms, Stationary, Discounts, Freight, Cartage, Insurance, &c..... | 872 46 |
| " | 3,487 44 |
| Cash on hand, June 16, 1851..... | 39,120 90 |
| | 2,291 23 |
| | 41,412 13 |

| | |
|--|-----------|
| By Cash on hand, 15th June, 1850..... | 879 24 |
| " " Contributed for Greek Mission..... | 7,347 38 |
| " " China | 6,247 07 |
| " " African | 12 91 |
| " " Constantinople Mission..... | |
| Specific Objects, viz: | |
| Cape Palmas Ch. Fund... .. | 230 70 |
| Cavalla Ch. Fund..... | 1,969 67 |
| Atheus Bread Fund..... | 206 00 |
| Am. Tract Soc'y..... | 200 00 |
| Am. Bible Soc'y..... | 1,000 00 |
| Fem. Sch. Building Fund, China..... | 1,393 84 |
| Other Miscellaneous ob- jects..... | 445 75 |
| " | 17,269 63 |
| " " for General Fund..... | |
| | 5,945 96 |
| | 37,702 19 |

\$41,412 13

Audited and found correct by vouchers.

JAMES F. DE PEYSTER, } *Auditing Committee.*
LEWIS CURTIS, }

New-York, June 16, 1851.

P. P. IRVING, Acting Treasurer.

NOTE.—Since 1st January last, the salary of the Secretary and General Agent has been at the rate of \$1,500 per annum, of which he returns to the Treasury \$250 per annum. The salary of the Local Secretary has been at the rate of \$1,000 per annum, with an allowance of \$250 per annum for Clerk hire.

[E.]

JOINT REPORT ON THE CONDITION OF “THE SPIRIT
OF MISSIONS.”*Required by Resolution of the Board of 1843.*

THE last Annual Report of the Editors represented, that after having been for several years self-supporting, this periodical had for a short period involved an expenditure beyond its receipts of about \$130 per annum.

The Editors are happy to find, from the statement of the publisher, that this deficiency has not increased during the year last past; that the total amount of arrearage is but about \$300, and that the enlargement of the subscription-list during this year has been so great, as to warrant the belief that the “Spirit of Missions” will hereafter meet its own expenditure, and cancel the small debt now charged against it.

This handsome addition to the number of subscribers, may be attributed in part to the effort of the Editors to give increased variety and interest to the pages of the periodical; but it is doubtless chiefly owing to the interest taken by the Rectors of several of our Parishes in the extension of its circulation.

For further information, the Board is referred to the Reports of the two Committees.

P. P. IRVING,

Loc. Sec. For. Com. & Editor of Foreign Dep't.

W. J. WEBBE,

Local Secretary, Dom. Com.

Mission Rooms, }
New-York, June 16, 1851. }

[F.]

REPORT OF THE RT. REV. JACKSON KEMPER, D. D.,
MISSIONARY BISHOP IN THE NORTH-WEST.DELAFIELD, *Wisconsin*, 1st June, 1850.*To the Board of Missions:*

DEAR BRETHREN—The present report includes the period from 1st October last to 1st June of this year. Having to the extent of my ability performed the duties incumbent upon me at the General Convention, I passed through Wisconsin—spending one Sunday at Waukesha—and devoted Sunday, 3d November, to Dubuque, in Iowa. Here I was happy to welcome a Missionary, the Rev. R. D. Brooke, who had just arrived from Virginia.

The next morning I took the stage, and at 3 o'clock, P. M., stopped at Bridgeport, a little village on the Maquoketa. This has been for some years the residence of Mr. Daniel Whitmore, whom I formerly knew as a zealous member of the Church in Indiana. Here I officiated twice, and baptized two children.

6th November, I preached at Muscatine, and confirmed one person. The Rev. John B. Colhoun, M. D., had just arrived from Galena, with the intention of devoting himself to this important Station.

The next day, at Iowa City, the capital of the State, I found a few Episcopalians, and officiated at night. A Missionary ought to be stationed here.

Two or three days were spent very pleasantly at Cedar Rapids, a new place of much promise. Here the Rev. James Keeler officiates, and is greatly encouraged. The congregation worship in a commodious room, neatly prepared for Divine service, in the third story of a large building. A lot has been secured, and efforts are to be made at an early day to erect a Church. The evening I arrived, I preached; and on the following day, 10th November, after two full services and the Holy Communion, of which five participated, we rode to Marion, where I again preached to a large congregation, among whom were a few persons who desire the services of the Church.

The Rev. Mr. Louderback had joined me as I passed through Davenport, and accompanied me to Iowa City. The morning I set out for Cedar Rapids he returned home to spend Sunday in his own Parish, and kindly rejoined me at Iowa City, to which I returned, on Monday, 12th November. Here I again officiated. We had two services and the Eucharist. Among the few who participated of this Sacrament of our Lord's appointment, were the members of a family who, after enjoying all the privileges of the Sanctuary at Worthington, in Ohio, had been deprived of them for many years. This was the first time they had been enabled to commemorate their Saviour's love since their removal to this new country. The scene was affecting and edifying; and such scenes, not unfrequently witnessed, afford the richest reward to the pioneer Missionary, and more than compensate him for all his toils and mortifications.

At Washington, and its neighbourhood, we found some warm-hearted Churchmen. Though a small, it is an interesting field, deserving the attention of the Church. There were three services—two adults and six children were baptized—and the Lord's Supper was administered to six members of the Household of Faith.

On Sunday, 17th November, we had three services and the Holy Communion at Fairfield, a large village near the Des Moines. The place is worthy of attention, and should be supplied with a Missionary. Seven persons participated of the Eucharist.

It was exceedingly gratifying to find the Rev. O. Hackett labouring faithfully and acceptably at Keokuk, a place which is rapidly growing into importance. Large congregations were not to be expected in so busy a town on a week-day; yet a goodly number of persons attended. There were about sixteen communicants at the Lord's Table; seven individuals renewed their baptismal vows in the solemn ordinance of laying on of hands, and, at the request of the Missionary, four infants were baptized. The Rev. Mr. Louderback preached in the morning, and I at night.

On 20th we had a service at Fort Madison, and two at Burlington, on the 21st November.

Sunday, 24th, was devoted to Davenport. On that day I preached three times, and confirmed six persons.

Returning from Iowa, I visited Mineral Point, where, on 1st December, six candidates were brought to be confirmed. Here I preached twice, and found the Parish in a peaceful and growing state.

Mr. John A. Bowman was admitted by me to Deacons' orders, at St. John's Church, Milwaukie, on the Third Sunday in Advent. On the same occasion one person was confirmed.

The following Sunday was given to Waterville, a village about five miles from my residence, near to which several Episcopal families reside.

On the last Sunday in the year I was at Kenosha, where there were five candidates for confirmation. Here I preached three times.

Since the beginning of this year I have visited in Wisconsin, Lisbon, and an Irish Settlement in its neighbourhood, Watertown, Beaver Dam, Fox Lake, Green Lake, Ripon, Dartford, Strongville, Marquette, Fort Winnebago, Adams, Kingston, Fond du Lac, Rosendale, Oshkosh, Neenah, Menasha, Green Bay, Duck Creek, De Pere, Plymouth, Sheboygan, Oconomowoc, Elkhorn, Beloit, Janesville, Whitewater, Nashotah, Bloom Prairie, St. Paul's in Milwaukee, St. John's in Milwaukee, St. James's in Milwaukee, Manitowoc, Port Washington, Delavan, Madison, Prairie du Soc, Potosi, Mineral Point, and St. Sylvanus's Parish. The confirmations during the same period have been as follows:—At Watertown, 1; at Ripon, 1; at Dartford, 2; at Oshkosh, 3; at Duck Creek, 6; at Green Bay, 1; at Beloit, 1; at Janesville, 2; at Bloom Prairie, 1; at Delavan, 1; at Madison, 3; at St. Sylvanus's Parish, 12; and at Nashotah, 1.

Lisbon, Ripon, Dartford, Strongville, Marquette, Fond du Lac, Oshkosh, Duck Creek, Green Bay, Sheboygan, Oconomowoc, Beloit, Janesville, Watertown, Nashotah, the three Parishes in Milwaukee, Delavan, Madison, and St. Sylvanus's Parish, are steadily supplied with the ministrations of the Gospel. Most of the other places, and particularly Fox Lake, Green Lake, Fort Winnebago, Adams, Rosendale, Plymouth, Elkhorn, Whitewater, Bloom Prairie, Manitowoc, and Mineral Point, deserve the earliest attention. There is reason to believe that Manitowoc and Mineral Point will soon be supplied

During the session of the General Convention, the Rev. William H. Woodward was transferred from Michigan to Wisconsin. Endeavouring, and, I think, with every prospect of success, to revive Parish at Madison. The Rev. F. W. Hatch was transferred on 7thember from Wisconsin to Missouri. On the 16th of the same month it was transferred from Tennessee to Wisconsin the Rev. J. P. T. Ingm, who has charge of the three new places, Dartford, Strongville, and R, where he is labouring with much faithfulness. The Rev. John B. Cun, M. D., came from the Diocese of Bishop Chase. On 11th Jan the Rev. Samuel G. Callahan, who has been teaching during the past at Dartford, presented his transfer from Maryland; and the Rev. D. Brooke was transferred from Virginia to Iowa on 4th January, and was the successful and esteemed Missionary at Dubuque.

On 16th February, at Beloit, I admitted Mr. Leonard RavHumphrey to Deacons' orders. The candidate was presented by his vefble father, who, with the Rev. Messrs. Ruger and Millett, had united me in his examination.

I again visited Iowa, and on 6th April, at Keokuk, orda the Rev. Otis Hackett to the priesthood. The Rev. Mr. Giddinge, cinois, and the Rev. Mr. Louderback, assisted in the services, and laid ands with me. At the same time I confirmed three persons.

Several days were given to Dubuque; and St. John's Ch, in that flourishing city, was consecrated on Sunday, 13th April. Thv. Messrs. Louderback and Brooke were present, and assisting. The ce is well built, and is large enough to accommodate the congregation many years. The Parish deserve much credit for their untiring efforts.

Returning home, I devoted the greater part of Passion Y, besides Easter Sunday, to Mineral Point.

During the period embraced by this report, twenty persaave been confirmed in Iowa; the first ordination has been held within bart of my jurisdiction, and the first Church consecrated. Besides othaptisms, I report eight infants and two adults, which will not be embracn the statistics of any of the Missionaries. Active Clergymen could, the blessing of our Divine Master, build up the Church at Burlington vacant by the resignation of the Rev. John Batchelder, at Fort Mon, Iowa City, Fairfield, Washington, &c. I have already mentioned Muscatine and Dubuque are supplied. The Rev. John Batchelderbeen officiating as Missionary in Des Moines County since last April.

In Wisconsin I have confirmed forty-seven persons. Of thtisms performed by me, all will be reported in the Journal of the Dioa Convention, except the baptism of four infants. At almost every stawithin the whole of my Mission, whether vacant or not, I have administ the Holy Communion. The ordination of two Deacons has been alreaentioned. Since they entered the Ministry, one of them, the Rev. L. Iumphrey, has officiated in various parts of Rock County; while the o the Rev. John A. Bowman, confined his ministrations, until lately, tritewater. The Rev. George R. Bartlett has removed from Green Lakelarquette, a new village on Fox River. The neat, little, and consecraChurch at Green Lake, is yet unsupplied, although it is stately open, leve, every Lord's day for lay reading. The Rev. James De Pui removom Mineral Point to Racine. Soon after his settlement at that impoiParish he received an appointment as Chaplain in the army, and is na his way with his family to Fort Kearny. In consequence of these ments, the

Churches at Eral Point and Racine have been vacant a considerable portion of time. The Rev. Solon W. Manney is now Rector of the Church of St. James, which lately organized in the City of Milwaukee. At the request of the congregation of Oneidas at Duck Creek, a burying-ground, properly enclosed, was consecrated immediately after the morning service of 25th January. There are twelve candidates for the Ministry in this Diocese, namely, John O. Barton, John E. Battin, Albert Bingham, George P. Schetky, and Goodnough, William F. G. Chadwick, Ebenezer S. Peake, Lewis Kemper, Hugh M. Thompson, S. Farmer Jarvis, Henry C. Shaw, and Thomas Green.

At the request of the Clergy of Minnesota, I have postponed my visit to that territory until July. Efforts are now in progress for the erection and finishing of Churches at St. Paul's, St. Anthony's, and Stillwater.

There are two Clergymen connected with my jurisdiction as Missionary Bishops who are stationed as Chaplains on the route to California and Oregon.

Let me close this report with the expression of an earnest hope, that the faithful Clergy of Jesus, who reside in Dioceses long since organized, will not become weary in consequence of the frequent applications which are made to them generally by humble and self-sacrificing Missionaries—to aid in the accomplishment of an object to which they are devoting their best energies in which the glory of the Redeemer and the welfare of immortal souls are intimately connected. I discourage such applications whenever I can. But when I find that all the professing Christians around and especially the Congregationalists and Romanists, are aided by thousands and tens of thousands from abroad, I cannot but bid God-speed to these excellent men who are willing for Christ's sake—for the comfort and edification of their feeble flocks in the wilderness—to go from place to place and often from door to door; and I pray that they may always be received with kindness, and listened to with attention, even when they cannot be assisted. The blessings and prayers of such men will be heard and answered by the great Head of the Church.

Respectfully submitted,

JACKSON KEMPER.

[G.]

REPORT OF THE RT. REV. G. W. FREEMAN, D. D.,
MISSIONARY BISHOP OF THE SOUTH-WEST.*To the Board of Missions of the Protestant Episcopal Church :*

BRETHREN—

My last Annual Report was written June 13th, 1850, at Galveston. On the 15th of the same month I embarked for New-Orleans on my return to my family at Little Rock, where I arrived on the 23d, after an absence of more than three months.

On Saturday, June 29th, I started up the Arkansas River on a visitation to the frontier stations, and arrived at Fort Smith on the following Tuesday. On Thursday, July 4th, I performed Divine Service, and preached at Van Buren. On this occasion I baptized George Holden, infant son of my friend, Colonel John Drennen, of the Choctaw agency. Returning to Fort Smith, I preached on Friday night, and *twice* on Sunday, and confirmed *three* persons. I was met here by the Rev. Mr. Stout, who assisted the Rev. Mr. Townsend in the service.

On Tuesday, July 9th, accompanied by the Rev. Mr. Stout, I proceeded to Fayetteville, where I arrived the next day. Services were held, and I preached on Thursday, Friday and Saturday, and *twice* on Sunday. On Friday I baptized *three* children ; on Sunday I baptized *two* adults and one child, and confirmed *five* persons.

On Tuesday, July 16th, I preached at Cane Hill ; the Rev. Mr. Stout reading prayers. At Van Buren, Sunday 22d, I preached *twice*, administered the Holy Communion to *three* persons, and confirmed *one*. I remained at Van Buren waiting for a boat until Wednesday 24th, when I started on my return to Little Rock, where I arrived the following Sunday, in the evening of which day I preached.

On Sunday, August 4th, I preached *twice* in Christ Church, Little Rock, and confirmed *two* persons. Sunday, 11th, I was too unwell to do more than assist in the service in the morning.

August 16th, I left Little Rock with the view of visiting some near relatives in Mississippi and Tennessee—whom I had not seen for several years—before the meeting of the General Convention. During that visit I preached seven times at Holly Springs, Mississippi, three times at La Grange, and once at Bolivar, Tennessee. I reached Cincinnati on the 25th September, and left it, after the adjournment of the General Convention, on the 22d October ; but owing to the interruption of navigation by reason of the low stage of water in the Rivers, did not reach Little Rock until the 28th November. While at Louisville waiting for a boat, I preached *four* times.

I remained at Little Rock in charge of the Congregation of Christ Church during the absence of the Rector, performing Divine Service, and preaching *twice* every Sunday, and on Christmas-day, until the 2d of January, when I started on a visitation to the southern part of the state. Owing to the represented impracticability of the road, I went no farther

than Dallas County. At Tulipe, in that county, I performed Divine Service, and preached on Sunday, January 5th, *three* times, and baptized Daniel Yeizer, and Emma, children of B. J. Borden, Esq. On Monday night also, I read prayers, and preached at the same place. On Tuesday I read prayers and preached *twice* at Princeton. I found a few Episcopalians in this country, of whom *four* are communicants. The Tulipe neighbourhood is thickly settled, and decidedly healthy. There are flourishing institutions of learning at that point, both for males and females, and the society is of a high order. A Missionary would find here an agreeable, and, I think, an encouraging field of labour.

Returning to Little Rock, I read prayers, and preached *twice* on Sunday, January 12th, and *once* on the following Sunday.

On Thursday, January 23d, I started by steamboat for Van Buren, whither I had been invited by particular friends to perform the marriage ceremony. The ordinary time occupied in ascending the river to that point is two days. But on this occasion the water being very low, I was *nine* days on the journey, travelling on *three* different steamboats, and having finally to take to the land and the employment of an ox-team for twelve, and a country two-horse wagon for thirty miles; the weather being intensely cold, and the last day rendered still more inclement by a drenching storm of sleet and rain. On Sunday, February 2d, I performed Divine Service and preached *twice* at Van Buren, and on Monday I baptized a child, the daughter of Dr. Remson Stevenson. On Tuesday, February 4th, I started for Little Rock, where the river having risen, I arrived the next day.

On Sunday, February 9th, I preached *twice* at Little Rock, and confirmed *one* person.

On Thursday the 13th, I started on a visitation to the southern part of Arkansas, and to Texas. The following Sunday, 16th, I performed Divine Service, and preached at Napoleon. The weather being very cold, the congregation was small. I reached Camden on the Ouachita, on Wednesday, Feb. 26th, but, owing to the inclemency of the weather, did not hold Divine Service until Saturday, March 1st, when I read prayers and preached. I expected to have met the Rev. Mr. Stout here, but was disappointed, he had not received my letter. On Sunday, 2d, I performed Divine Service, and preached *three* times, and confirmed *one* person. I held service and preached also on Tuesday night. On Wednesday evening a meeting was held for the purpose of organizing a congregation, which was effected. The name adopted was St. John's Church. Much interest in the establishment of the Church at this place was manifested, and assurances were given of a liberal contribution to the support of a Missionary. A disposition was evinced, also, to take early measures for the erection of a Church.

On Friday, March 7th, I landed at Champagnolle, and the next day succeeded in hiring an ox-team to take me to El Dorado, 12 miles from the river. I arrived at 2, P. M., and held Service and preached that night. Here I met the Rev. Mr. Stout, who, with my approbation, had been officiating in this part of the state for some weeks. On Sunday, 9th, the Rev. Mr. Stout reading prayers, I preached *three* times and baptized an adult. On Monday and Tuesday nights I also preached. On Wednesday morning the Rev. Mr. Stout having been called into the country to marry a couple, I read prayers and preached, and confirmed *two* persons. In the afternoon I departed for Champagnolle to meet the steamboat for New-Orleans.

The little flock at El Dorado continue faithful and zealous for the prosperity of the Church. A very neat and church-like building has been

erected, and so far completed as to be used for Divine Service—chiefly by the untiring exertions of H. D. Marr, Esq.,—and, with the aid of a few hundred dollars more, might be entirely finished and made ready for consecration. Such aid, it is to be hoped, will be speedily rendered, but it must come from abroad. The little congregation have already done what they could. A Missionary is still needed for this interesting field.

On Monday, March 24th, I landed in Galveston. The next day, accompanied by the Rev. Mr. Eaton, I started for Matagorda and the West. Arriving in Matagorda, Thursday 27th, we held Service at night. The Rev. Mr. Eaton read prayers, and I preached. The same was done on Friday night. On Saturday night I read prayers, and Mr. Eaton preached. On Sunday morning, Mr. Eaton reading prayers, I preached, and administered the Communion to twenty-five persons. At night I read prayers, and Mr. Eaton preached. The Church having been destitute of a minister since October last, there were no candidates for confirmation. I am happy to say that, though deprived of the ministrations of a clergyman, the congregation has not been scattered abroad. Mr. W. L. Lastwell, having been licensed as Lay Reader, has faithfully performed his duty, when not prevented by sickness, in steadily reading the Service. The Church is now supplied with a clergyman, the Rev. D. D. Flower having accepted a call to the Rectorship, and entered upon his labours. He has been recommended by me to the Committee, and, I trust, has ere this been appointed as Missionary to the station.

On Friday, April 4th, I departed for the West. Leaving Matagorda in the morning in a sail-boat, I reached Indianola, after a tedious and rough passage, at night. The next morning I baptized Robert William, infant son of James H. Hughes, Esq., of Goliad County, and in the afternoon proceeded, by sail-boat, in a gale of wind, to Port Lavacca. Here I spent Sunday, April 6th, performing Divine Service and preaching *twice*. I found a number of Church families at Port Lavacca who expressed a strong desire to have the services of a minister of the Church. It is thought that this place, in connexion with Victoria and Indianola, would be an encouraging field for a Missionary.

The next day I proceeded to Victoria, where I performed Divine Service and preached, on Tuesday, April 8th, and baptized two children of Dr. John Rayland, and Rachel, his wife, viz., *Martha Edwards*, and *John Samuel*. There are a few Episcopalians at Victoria, of whom two are communicants. This is a pretty and growing town, in the midst of a most beautiful and fertile country, and situate at the head of navigation on the Guadalupe, and will soon become a place of considerable commercial importance.

Leaving Victoria, on the 9th, I arrived at San Antonio on Friday evening, the 18th April, quite unwell with a cold and severe cough. I was kindly received at the house of Major Belger, Assistant Quarter-Master U. S. A., where I enjoyed every attention which my condition required. The next day I had a slight chill and some fever, but did not keep my bed. Indeed, I should have preached that night, had arrangements been made for Service. On Sunday, 13th, I assisted the Rev. Mr. Fish in the Services, preached *twice*, and confirmed two persons. The next day, Monday, the Rev. Mr. Fish reading prayers, I preached, and, at his request, baptized two children. On Tuesday afternoon I baptized, by request of Mr. Fish, two children, and at night preached again.

The Rev. J. F. Fish, chaplain of the military post at San Antonio, has done good service to the Church at that place. He has, with my approbation, organized a Parish by the name of Trinity Church, and taken temporary charge of the same as its pastor, officiating as often, and doing as much other parochial duty, as the state of his health and his peculiar duties as chaplain would allow. He thinks, however, and I concur with him in the opinion, that the place should be made a Missionary station, and supplied with a clergyman who could give his whole time to the parish. Indeed, this will soon become indispensable, as the chaplain, it is expected, will be removed to Fredericksburg, which is to be the head quarters of the post. Several hundred dollars would be readily contributed towards the support of a Missionary.

On Thursday, I left San Antonio in a carriage, generously provided by the officers and other members of the congregation, for Austin. Reaching New Braunfels late in the afternoon, I gathered a small congregation, before whom I read prayers and preached. The responses were well made by the only Church family in the place. The inhabitants are mostly Germans, a few of whom attended the service. I arrived at Austin on Saturday, April 19th, in the morning. At night I read prayers and preached. On the next day, Sunday 20th, (Easter day,) I performed Divine service and preached *twice*. The Rev. Edward Fontaine, from Mississippi, had been officiating at Austin for some months, but had, unfortunately, departed for his family a week or two before my arrival. He has since returned, and is now at his post, having accepted a call as rector of the newly organized parish. He desires to have Missionary aid for one year, and I have commended his case to the consideration of the Committee.

From Austin I proceeded by stage direct to Houston. Having barely time to reach Galveston by the day appointed for the Convention of the Diocese of Texas, I was compelled to pass through Washington county without stopping. At Brenham I was joined by the Rev. Messrs. Pierce and Rucker. We reached Houston on Saturday, April 26th. I preached on Sunday *twice*, and on Monday and Tuesday nights. On the latter occasion I confirmed *eight* persons.

On Wednesday, April 30th, in company with the Rev. Messrs. Gillett, Pierce and Rucker, I proceeded to Galveston. The next day, Thursday, May 1st, the Annual Diocesan Convention was opened by Divine service and a Sermon. The Rev. Messrs. Gillett and Pierce read the morning prayer; I read the ante-communion service, assisted by the Rev. Mr. Rucker, who read the Epistle and preached. At night, the Rev. Messrs. Pierce and Rucker read prayers, and I preached again. The Convention was opened each day by the morning prayer. On Friday night the Rev. Mr. Gillett preached. On Saturday the Convention adjourned to meet again the second Thursday in May, 1852, at Washington. At night the Rev. Mr. Flower preached. On Sunday morning,—2d after Easter,—the Rev. Messrs. Gillett and Pierce read the morning prayers, and I preached, and admitted the Rev. Mr. Lindsey P. Rucker to the Priesthood. He was presented by the Rev. Mr. Eaton. At night the Rev. Mr. Pierce preached, and I confirmed three persons. On Monday night the Rev. Mr. Rucker preached.

During the Convention a letter was presented to me from the Wardens of the newly organized parish of the Church of the Advent at Brownsville, on the Rio Grande, earnestly soliciting an Episcopal visitation, as early as convenient. This application would have been responded to at once, had

it been practicable to make a visitation without disturbing all my previous arrangements. Brownsville could only be reached by means of a steamer from Galveston to Brazos Saint Jago, which makes the passage once in ten days, or two weeks. The wants of the Church at that place were represented, by the Delegates who appeared in Convention, as very urgent, and assurances were given that every effort will be made to supply a clergyman, who shall go to that point. For the present, however, no aid is needed from the Missionary Treasury, and I cannot but hope that will be recognized by the Committee as a Missionary station, and a special appropriation be made for its benefit. Brownsville is represented to be a place of much commercial importance, and being immediately opposite to the Mexican town, Matamoras, with which there is daily intercourse, its importance, in a Missionary point of view, cannot fail to be appreciated by every reflecting mind.

From Galveston I had intended proceeding to Brazoria, but learning that owing to an almost unprecedented overflow the Brazos was impassable, I was obliged to abandon my purpose. Accordingly, on Friday, May 9th, I returned to Houston, on my way to Washington county. On Sunday morning, May 11th, the Rev. Messrs. Fontaine and Pierce read prayers, and I preached. At night the Rev. Mr. Fontaine preached. On Monday night the Rev. Mr. Pierce preached.

On Wednesday, May 14th, accompanied by the Rev. Mr. Pierce, I proceeded by stage to Washington, where we arrived the evening of the next day. On Friday night the Rev. Mr. Pierce read prayers and I preached. The next day we proceeded to Chapel Hill, distant fourteen miles. Here we were met by the Rev. Mr. Rucker, who has charge of the station. On Sunday morning the Rev. Messrs. Pierce and Rucker read prayers, and I preached. In the afternoon Mr. Pierce read prayers, and baptized, by request of Mr. Rucker, four children; preached, and confirmed seven persons, one of them being a candidate from Brenham. The next morning, at 11 o'clock, I preached again.

Chapel Hill is a new station, established by the joint labours of the Rev. Messrs. Pierce and Rucker, and is one of great promise. A congregation has been organized, by the name of St. Luke's Church. The situation and the country around are supremely beautiful. The neighborhood is thickly settled; the lands are rich, and the society is excellent. A contract has been made for the erection of a neat Gothic church and the work is doubtless, by this time, begun. With the aid of the Missionary appropriation, it is believed the Missionary will be adequately supported. Mr. Rucker officiates also statedly, at a point called Howth Neighbourhood, in Austin County, on the east side of the Brazos River, where, he informed me, there were at least four candidates for confirmation. I regretted they were not present at Chapel Hill, as it was out of my power, at that time, to visit the neighbourhood in question.

On Monday night, May 19th, Messrs. Pierce and Rucker reading prayers, I preached at Brenham, distant from Chapel Hill ten miles. The next day, 20th, I preached twice; on Wednesday, 21st, three times, and confirmed five persons. The congregations assembled at Brenham were large, and appeared deeply interested; a number of persons were in attendance from Chapel Hill. On Wednesday morning I administered the Holy Communion to seventeen persons. The Vestry of St. Peter's, Brenham, have contracted for the erection of a church, in the Gothic style, of stone, and the work has probably, by this time, been commenced.

On Thursday morning, May 22d, I proceeded to Independence, distant twelve miles, where I preached at 3, P. M., and again the next morning, Friday, at 11 o'clock. In the evening I proceeded twelve miles, to Washington, where at night, I preached again. On Saturday, 24th, the Rev. Mr. Pierce and the Rev. Mr. Rucker, who joined us again at Washington, read prayers, and I preached twice. On Sunday, 25th, I preached twice. In the morning I administered the Holy Communion, and in the afternoon I confirmed four persons. At night the Rev. Mr. Rucker preached.

The congregation at Washington is manifestly on the increase, and, when they shall possess a house of worship of their own, which, it is confidently believed they will, in the course of the current year, a still more rapid growth might be expected. The extension of the Church, and through her, of the knowledge of the truth as it is in Jesus, in Washington county, is a proper subject of congratulation to the Board of Missions, as well as of devout thankfulness to Almighty God, who has so manifestly blessed the labours of his faithful, self-denying servants, and should encourage us all to increased earnestness and renewed energy in our holy enterprise.

On Monday morning, May 26th, although not a little jaded by the incessant labour of the preceding eight days, I started in the stage for the East, arriving at Hillsville late in the evening. At this point I had arranged to make a detour to Firemen's Hill, in Polk County, distant about forty miles, where a congregation has been formed, and there are four candidates for confirmation; but the next day I was attacked with a chill, and was so unwell as to be obliged to abandon my purpose. A ride of forty miles, on horseback,—the only means of conveyance offered me,—under an almost vertical sun, and I have endured it under the circumstances, would, in all probability, have induced a serious illness. I therefore thought it my duty to rest a few days, and, when able, to pursue my journey to the East. Accordingly, on Friday morning, May 30th, feeling a little recruited, I started again in the stage, and after two days' hard travelling in weather extremely hot and dusty, arrived at Nacogdoches at 10 o'clock at night, on Saturday, the last day of May, sick, and worn down with fatigue. A few days of rest here, in a measure, restored me; and I hope, with the blessing of God, to be able, after completing my visitation at this point, to proceed on my way.

The Rev. Mr. Sansom, who has resigned the Missionary station here and at St. Augustine is now at Marshall, in Harrison County, about ninety miles north of this place, where he has accepted a call to the charge of a congregation lately organized by himself. I am daily expecting him here, and, should the means of conveyance be provided, I shall probably accompany him on a visit to his new charge. The churches at this place and San Augustine have evidently suffered by his removal, and unless some one shall be speedily found to supply his place, the consequences may be disastrous, if not fatal to the existence of the Church.

Since the date of my last report, I have preached one hundred and nine times; baptized seventeen children and three adults; confirmed forty one persons, and travelled ten thousand miles.

NACOGDOCHES, Texas, June 5, 1851.

GEORGE W. FREEMAN,
Missionary Bishop, &c.

[H.]

COMMUNICATION FROM THE RIGHT REV. HORATIO SOUTHGATE.

To the Rev. J. W. Cooke, Secretary and General Agent, &c. &c. :

REV. AND DEAR SIR,—I have received your letter of the 9th, and lose no time in replying to it. I called at the Foreign Office several times last fall, to learn whether the Committee had yet taken under consideration the resolution of the Board with regard to the renewal of the Mission in Turkey, and finding that they had not then done so, it seemed to me unnecessary and premature to make any communication myself upon the subject. But as your letter, just received, alludes to it, I suppose that it has since engaged their attention, and I would, therefore, in conformity with the resolution, submit my views for their consideration, or for the use of the Board, or for both, according as the terms of the resolution may require; for I have not a copy of it with me.

In the first place, then, I would recommend, most heartily and earnestly, the renewal of the Constantinople Mission, with its branch in Mesopotamia. I do this on the following grounds: Turkey is a Missionary station of the Church, by the act of the General Convention in 1844. That act has never been rescinded, and although it was alluded to distinctly in the last Convention at Cincinnati, there appeared no disposition, so far as I am informed, to recede from the position in which the Church has placed herself. But, if a Missionary station, it ought to be occupied. I am inclined to believe, from the opinions which I have heard, at Cincinnati and elsewhere, that it is not the wish of Churchmen generally to rescind that act; that they would at least keep Turkey on the list of our stations, in the hope that a favourable moment may come for re-occupying it. This, I will confess, is my own feeling. I should see it finally abandoned with deep regret and sorrow. But if it is to be re-occupied then, evidently, the sooner the better, before any very long interval shall have elapsed since its suspension. My correspondence with Turkey, which has been continued until the present time, enables me to say, that I think the Mission might now be re-established without having suffered any material injury from its temporary cessation, and that the same agents who so long and faithfully served in it, might be re-engaged. If the Board should think it expedient to consider the subject, some additional reasons for re-commencing might be suggested; such, for example, as these:

Much labor and money have already been expended upon the field. A good deal of valuable experience has been gained. The work has been begun, and materials have been accumulated which would be of vast service in its further prosecution. For example, the Prayer Book is now found in every one of the principal Oriental languages, Arabic, Greek, Turkish and Armenian. This is a most important auxiliary, which is now comparatively lying in disuse. Other works have been translated, and others, original, prepared, which have been in part published, in part still remain in

manuscript. These will be lost, excepting the good that they have already done, unless the Mission should be resumed. Above all, a very extensive intercourse has been had with the Oriental Christians, both ecclesiastics and laymen. Hundreds, I think I may safely say thousands, of Oriental minds, have been influenced by our labours. I have good evidence that their effect has not ceased, and is not likely to cease with this generation, if ever. Thousands desire our work there. They see in it their best safety from the extremes to which they are exposed. They would hail its re-establishment with joy. Is all this good to be lost, so far as we are concerned? I heard a few days ago a remark by an old-fashioned Congregationalist, in which I fully concurred, and which I will repeat: "The Episcopalians never made a greater mistake than when they abandoned their Turkish Mission. With advantages which no other denomination can boast, for prosecuting the work; like the Oriental Churches in their ministry, their use of forms in public worship, their ecclesiastical organization, their creed and other things; with a field which is the most important on earth, being the very centre of the heathen nations; with a people to labour among, who already hold all the essentials of the Christian faith, and have not to be converted from Paganism; I think they had in their hands the grandest enterprise of modern times; and I never think of their abandoning it without feelings of extreme wonder and astonishment." This was the view of a plain, practical man, and, I think, it contains an argument for us which ought not to be disregarded. For myself, I shall never cease to cherish the hope that the Mission will be resumed. Having put our hands to the plough, we are bound not to look back. The Church, I believe, will yet see that her duty lies in going forward, and she will do it. There may still be delay. There may be difficulties and insurmountable obstacles to the *immediate* resumption of the work; but it is, in my view, merely a question of time; and time, with God's good providence, will bring the solution. For myself again, if by any effort of mine I can hasten that time, I was never more disposed to give it. I would offer myself again for the work, if the circumstances which rendered my resignation necessary last fall, did not still, and were not likely long to exist. But my interest in it is the same as ever. It has never for a moment ceased or changed; and if there is any service which I can render in case of a resumption, it is entirely at your disposal and that of the Board.

I suppose that if the Mission is to be resumed, it will be under the direction of the Foreign Committee. On this subject will you allow me to speak frankly? I think that we cannot, with a good conscience, change our line of policy towards the Eastern Churches. We have made our professions to them again and again. We have told them what we wish to do, and how we wish to do it. We cannot now draw back. Our policy was based upon principles which forever abide, and not upon mere expediency, though even that, I believe, is in favour of the same course. Having taken our ground, we cannot abandon it, except to abandon the work altogether. Having shown ourselves in one character, we cannot now assume another. I consider, therefore, that if the work proceeds, it will proceed as it has been begun. No other course can be a consistent one. We may improve our machinery; we may, from our larger experience, more wisely adapt means to ends; but the principle on which our machinery works, and the end for which it works, must, I suppose, remain the same.

I have thus, though very imperfectly, and, from the necessity of the case,

very hastily, given you my views upon the resumption of the Constantinople Mission. I regret that I cannot be in New-York at the meeting of the Board; but imperative duties here forbid. I might then much more largely state the reasons to which I have briefly alluded in this communication, and add some others that might give more force to these. I have thought it better to answer immediately, as the meeting of the Board is near at hand, and the Committee may wish to hear from me some time previously, than to wait for leisure of which I am not certain, and which might make my reply too late to be of any service.

With kind regards to the members of the Committee, I am, Reverend and dear Sir, faithfully and affectionately yours,

HORATIO SOUTHGATE.

Portland, June 11, 1851.

[I.]

SIXTH ANNUAL REPORT OF THE RIGHT REV. WILLIAM JONES BOONE, D. D., MISSIONARY BISHOP IN CHINA.

SHANGHÆ, *February 14, 1851.**To the Board of Missions of the Protestant Episcopal Church in the United States :*

DEAR BRETHREN,—Through God's mercy I am enabled to report, that the lives of all the members of the Mission have been spared during the past year, and that our work has been prospered. Our numbers are so much reduced, however, and the health of several members of the Mission has been so much impaired, that the labours of the year have been very onerous. Our labours here divide themselves into two departments—the preaching of the Word and the training of the pupils in our schools.

Mr. Syle and myself have divided the duties of the first-named of these departments between us, sustaining as many services at Christ Church, in the city, and at the School-chapel, as our strength has permitted. The School-chapel is my peculiar field of labour; the Church is his; he kindly aids me when I am unable to preach from an unusually sharp attack in spine, head or heart; and I go to the Church for Episcopal services, to give my aid in examining candidates for baptism, and for general advice on all matters going forward there. In the school-chapel we have prayers and exposition of Scripture daily, morning and evening; and on Sunday, preaching at 9, A. M., and a catechetical service at 4, P. M. At Christ Church, Mr. Syle has two services on Sunday; one at 9, A. M., for the special instruction of the baptized, the applicants for baptism, and the children of the day-school; the other at 3, P. M. when the uninstructed heathen are more directly addressed. On the afternoons of Tuesday and Friday he instructs classes in the Bible and the Catechism. In this last work he is assisted by *Chae* and *Soo-dong*. The Scriptures and Tracts are distributed at the Church, and also in the ferry-boats and on the streets by Mr. S., as he passes to and fro from the school-house to the Church.

As a gracious reward of our labours, we have been privileged to gather within the Christian fold in the last year, twelve of these poor heathen: seven of these connected with the school-chapel, and five with the congregation at Christ Church. Of these, *Phe-hien*, a man aged about forty, one of the boys' teachers; *Yueh-kway*, a woman of fifty, a nurse in Mr. Syle's family; *Way-kyung*, a youth of 21; *Yew-zung*, 16; *Tuk-sew*, 16; and *He-ting*, 15; youths belonging to the first class—six in all—were baptized by me on Easter day at the school-chapel.

August 11, *Wong-Ya-chung* was baptized *in extremis* by Mr. Syle, he having been long a candidate for this holy rite. September 29, at Christ Church, Mr. Syle baptized *Chu Ya-po*, a blind man, aged 48, *Cho Kwung-zung*, aged 75, *Nien Chan-fok*, a woman aged 46, and *Yang Sew-kyung*, the wife of *Soo-dong*, who was baptized last year, and who resides at Christ Church as sexton, catechist, &c.

Of infants we have had three baptisms. March the 10th, *Stephen Elliott Boone* was baptized by the Rev. E. W. Syle. October 13th, I baptized *Walter Meade*, the infant son of Mr. and Mrs. Syle, and *Soo-yun*, the infant daughter of *Way-kyung* (who was baptized at Easter) and of *A-te*, his wife, who is not yet a member of Christ. This service was peculiarly gratifying to us and to our Chinese congregation at the school-chapel, as both children were brought forward at the same time. It seemed a mark of our progress, having thus to dedicate at the same time children from the old stock of Christians imported from the American Church, and the increase of the indigenous Church of China. The service was all in English, except the covenant and promises, which were repeated by the godfather and god-mother in behalf of the Chinese infant in the Chinese tongue.

The number of Chinese baptized during the past year is:

| | | |
|-------------|-------------|--------------|
| Adults..... | Male..... | 8 |
| “ | Female..... | 3 |
| Infant..... | Female..... | 1 |
| | | <hr/> |
| | | Total.....12 |

The whole number that have been baptized in the Mission, is:—

| | | |
|-------------|-------------|--------------|
| Adult..... | Male..... | 16 |
| “ | Female..... | 4 |
| Infant..... | Female..... | 2 |
| | | <hr/> |
| | | Total.....22 |

There are at present nine persons receiving special instruction as candidates for baptism.

Since my last Report I have held confirmation services on two occasions, and have confirmed ten persons.

The whole number of persons who have been admitted to the Holy Communion, is 19. Of these, two (as I reported last year) have deceased; and two have been suspended for gross immorality. This has been our first and only case of discipline; the offence was most heinous; the proof clear; the scandal open and notorious. The parties had been much trusted by us, and our grief was great. The communicants not implicated seemed very much affected, when, at the subsequent Communion, the suspension of these offenders, until they gave satisfactory evidence of penitence, was announced. The present number of communicants is 15, which, with the six members of the Mission, give us 21 communicants.

The Communion has been regularly administered on the first Sunday of every Chinese month,* and also on those days for which special prefaces are appointed in the Communion Service.

Our candidate for orders, *Chae*, is still unordained, but we trust to be able to avail ourselves very soon of his services, as we have heard by the last mail of the canon passed by the General Convention, allowing us to receive aid from our brethren of the English Church.

The school has suffered very much during the past year, for the want of a competent male teacher; and we shall feel this evil more sorely each

* That is, the first Sunday after each new moon. The change from the third Sunday of our month to this day was made to suit the convenience of our Chinese communicants, as they can remember the recurrence of this day much more easily.

successive year, as our pupils advance in age and in their studies, until, by God's aid, we can obtain the services of a good superintendent. For the information of all the patrons of the school, a list is here given of the scholars, with the names of the parties by whom they are supported :

| | | |
|---------------------------|--------------|--|
| <i>Lok Hoong-chung</i> , | supported by | St. Helena pa., Beaufort, S. C. |
| <i>Wong Yew zung</i> , | " | Church of the Ascension, N. Y. |
| <i>Chang Paw chung</i> , | " | Sunday-School of Christ Church, Georgetown, D. C. |
| <i>Ng Woo zong</i> , | " | St. Michael's, Bristol. |
| <i>Ng Way kyung</i> , | " | St. Andrew's, Pittsburg. |
| <i>Ng Ta tesh</i> , | " | St. Paul's, New-Orleans. |
| <i>Ng Fok sur</i> , | " | Trinity Church, Columbus, Ga. |
| <i>Kiung Tuk siew</i> , | " | Trinity Church, Boston. |
| <i>Tong Chu kiung</i> , | " | St. Peter's, Charleston. |
| <i>Sz Kiung zung</i> , | " | Christ Church, Richmond, Va. |
| <i>Keoong Kinng hay</i> , | " | St. Mark's, Bowery, N. Y. |
| <i>Yang He ting</i> , | " | St. George's, N. Y. |
| <i>Lok A-wur</i> , | " | St. John's, Providence, R. I. |
| <i>Ze A-san</i> , | " | St. Thomas's, N. Y. |
| <i>Zang A-rooo</i> , | " | St. Paul's, Boston. |
| <i>Hwang Kwei long</i> , | " | St. George's, Fredericksburg, Va. |
| <i>Sung Chung zien</i> , | " | St. Paul's, Charleston. |
| <i>Sung Chung kwo</i> , | " | Church of the Ascension, N. Y. |
| <i>Wong Kwong Chung</i> , | " | Rob. Elliott and Ellen Habersham. |
| <i>Ne Hway neun</i> , | " | All Saints, Frederick, Md. |
| <i>Chang Sz tuk</i> , | " | Charleston, Lad. Soc. ed. China. |
| <i>Sung Sih yoong</i> , | " | Piqua, Ohio. |
| <i>Le Kong hwo</i> , | " | Charleston, Lad. Soc. |
| <i>Ling Ping nuen</i> , | " | Christ Church, Alexandria, Va. |
| <i>Hwang San kiung</i> , | " | St. Thomas, Taunton. |
| <i>Zung Woo zong</i> , | " | Mr. Ridgley, Georgetown, D. C. |
| <i>Ng Hoong neok</i> , | " | Christ Church, Baltimore. |
| <i>Mo kiung sung</i> , | " | St. Paul's, Steubenville. |
| <i>Sooing Sung fah</i> , | " | Lad. Soc., Savannah, Ga. |
| <i>Chu A-chayn</i> , | " | Christ Church, New-Orleans. |
| <i>Sung A-yoong</i> , | " | St. John's, D. C. |
| <i>Tong A-ling</i> , | " | Christ Church, Brooklyn. |
| <i>Hwang Pah long</i> , | " | Lad. Soc., Savannah, Ga. |
| <i>Hwang Fun long</i> , | " | Mrs. Remsen. |
| <i>Pay Zang kung</i> , | " | Children of Rev. E. Neufville. |
| <i>Zaw Kway zeang</i> , | " | Church on Edisto Island. |
| <i>Yih Sz tong</i> , | " | Church of Ascension, N. Y. |
| <i>Yih Sew tong</i> , | " | St. John's Ch., St. John's Isld., S. C. |
| <i>Chang Sz hway</i> , | " | Supporters of "N. Fish." |
| <i>Chang A-kur</i> , | " | "Little Henry," Mobile. |
| <i>Lok Mur soong</i> , | " | Children of Mr. Geo. Cleveland. |
| <i>Soong Ching fah</i> , | " | St. Bartholomew's pa., S. C. |
| <i>Chu Pung neun</i> , | " | Mrs. J. B. Clemson. |
| <i>Pay Pih tah</i> , | " | Children of Mrs. Tracy. |
| <i>Me Nea-hüun</i> , | " | Children of Mr. Dabney. |
| <i>Ching Kway fok</i> , | " | Holy Trinity, Brooklyn. |
| <i>Wong Hay ling</i> , | " | } But recently come, and not yet as- signed. |
| <i>Yang Tuk fok</i> , | " | |
| <i>Chang Sz zung</i> , | " | |
| <i>Chang Fok chung</i> , | " | |

Miss Jones, after Miss Morse's departure, in addition to teaching English three hours in the school, and her care of her five little girls, had the

whole burden of attending to these boys, nursing them in sickness, watching over them in their hours of play, superintending their food and clothing, &c., and all the other numberless cares of so large a school, thrown upon her. The result was just what might have been expected; before many months of such over-tasked effort had been borne, her strength completely failed,—giving another lesson to the Church of the folly of permitting her best Missionaries to be overborne by withholding help too long. A partial relaxation has in some measure restored Miss Jones, though we still feel much anxiety on her account. Her services to the school have been invaluable: to her great judgment, prudence, and affectionate management of the boys in sickness and in health, is owing, more than to any other human instrumentality, the blessing which has attended our instruction of the boys. They all regard her with the greatest affection and reverence; and when she takes charge of the girls' school, I know not how her place can be supplied, or the good influence she has exerted be continued.

The labours in the school were kindly shared with Miss Jones and myself by Miss Parkes, a lady belonging to the English Church, who gratuitously assisted us in teaching for many months, until we obtained help from America. On the 2d of August we had the pleasure of welcoming Miss Tenney: after a very few days of preparatory studies, she was installed in her half of the school. Miss Tenney is a great acquisition to us, and promises to become an excellent teacher.

In the latter part of October, I succeeded in obtaining further help for the school. Mr. James Summers, who was formerly with Mr. Stanton, at Hong Kong, has consented to aid us for a few months. His engagement with us is, however, only temporary, and does not in any way diminish our need of a superintendent in the school. I again repeat my earnest entreaties that a superintendent for the school be sent out.

Miss Jones is all anxiety to commence to redeem our pledge to do something for the Chinese females. Our girls' school will therefore be commenced as soon after the arrival of Miss Morse and Miss Fay as we can obtain a suitable building in which to open such a school. I entertain a strong assurance that the appeal we have made, for funds to build a school-house for girls, will meet with a prompt answer.

At their meeting, in 1849, the Board of Missions passed a resolution, recommending the Foreign Committee to communicate with me "respecting the relations which may be expected to subsist between 'myself' and the Bishop consecrated by the Church of England for the Diocese of Victoria." This resolution was forwarded to me by the Foreign Secretary, and I communicated it to the Bishop of Victoria immediately after his arrival at Hong Kong. With a copy of the resolution, I submitted to his lordship, in a letter dated Shanghae, April 5, 1850, the following suggestions:—

"I would suggest that we enter into the following understanding: that you have all speaking the English language under your care, at all the five ports, and shall also perform Episcopal service among the Chinese in any town where there is not a Bishop from either the American or English Churches, or a native Chinese Bishop in connection with either of those Churches; all other Bishops claiming the same right.

"Those Bishops, on the contrary, shall give up to you the care of all matters connected with services in the English language, or act only at your request on your behalf. For instance: here, in Shanghae, at Trinity Church, and among the English and Americans, let your lordship be the Bishop of Christ's Church in this foreign town, to confirm, ordain, &c. In

the Chinese town, however, where I have been for more than four years, let it be understood, in like manner, that I shall perform all Episcopal acts; to which end let your clergy be instructed, that whenever they want a confirmation of Chinese candidates, or an ordination of a Chinese, or a Chinese Church consecrated, they are to look to me to perform those services for them, in consequence of the arrangement made between us, that I am always to act for you in the Chinese town. I should not wish any further connection with the clergy of the English Church labouring in Shanghai than this; not the slightest jurisdiction over them or direction of their movements; but merely that we adhere to the old canonical regulation, not to have two Bishops in one city.

"This arrangement, I think, will relieve all parties. I should be very sorry, however much the foreign town should increase, to have my time occupied with an American Episcopal Church; and so I should think you will never become sufficiently acquainted with the colloquial dialect of this place to hold a solemn service, such as the consecration of a Church, a confirmation or communion in it. Our General Convention assembles in October: should you favour me with an immediate reply, I may be able to answer their question, so as to let my answer reach them before the end of the session."

This letter the Bishop of Victoria submitted to his friends in England, and upon the receipt of their answer, sent me the following reply:

HONG KONG, *August 19th*, 1850.

"MY DEAR BISHOP BOONE:—I had the pleasure of receiving from you in April last a letter, in which there was contained a proposal in reference to a division of Episcopal functions at Shanghai. I submitted the letter to His Grace the Archbishop of Canterbury, and also consulted the Church Missionary Society, transmitting, at the same time, a copy of your letter, that the nature of the proposal might be clearly understood. I have now to acquaint you, that by this mail I had the honour of receiving from His Grace a letter, in which the following passage occurs: 'It appears to me that the proposal of Bishop Boone involves a difficulty which makes it impossible for you to accede to his suggestion.' I have also received a communication from one of the clerical secretaries of the Church Missionary Society, stating the strong objection which they would entertain to such an arrangement as that proposed in your letter.

"It now only remains for me to state my own view of the matter, which is, that however cordially we may co-operate in our respective Missions in advancing the common cause in which we are each engaged, it is not desirable to enter upon the arrangements proposed by you. If any other than *general* considerations had influenced the judgments of the several parties, who, on behalf of the Church of England, have arrived at this decision, it may be satisfactory to yourself to know, that there could not be any person filling the important office of Bishop of the American Protestant Episcopal Church, for whom we could entertain, *personally*, a higher esteem, and to whom we should be, on *private* grounds, more inclined to have deferred our own independent conclusions, than yourself."

During the past year, the translation of the New Testament has been completed by the Committee of Delegates. It is now being printed—I am sorry to say, with the words *God* and *Spirit* rendered differently in two separate editions.

In the preparation of this version, though a member of the Committee of Delegates, I have had no hand, being prevented by the state of my health, and the pressure of work within the Mission, from attending the sittings of the Committee. I am anxious to make this statement, as through mistake it has been published that I have been constant in my attention to this work ; whereas, it is a matter of interest, both to myself and others, to have it known that I have no connection, whatsoever, with either the excellencies or defects of this version.

The Lord continues to smile upon our labours ; but we get no aid from the young men of the Church. We are almost wearied with calling so long in vain for help ; but our necessities are so great, that we cannot cease entreating our brethren to come up to the help of the Lord, that the strongholds of Satan may here be pulled down.

I am, dear Brother,

Sincerely yours in the Lord,

W. J. BOONE.

[J.]

To the Domestic Committee of the Board of Missions :

THE undersigned, in presenting this Third Annual Report of his Missionary labours among the Jews, feels that he has much reason for thankfulness to the Great Head of the Church, for the many opportunities afforded him during the past year, of proclaiming to the descendants of Abraham the precious tidings of salvation through the Messiah; and although he can give no very glowing account of the successful results of his endeavours to do good to the seed of Jacob, yet he has no doubt but that God will, in his own good time, give the increase. The seed has been sown. Christ has been preached both publicly and in private. The record of those precious promises, which give hope to the sinful and life to the perishing, has been put into the hands of all who desired to search the Scriptures; and tracts and books pointing to Jesus of Nazareth as the promised and true Messiah, have been freely distributed, and in most cases willingly and eagerly received. The recent troubles in Europe have caused a large number of Jews and proselytes to emigrate to this country. Among the former the Missionary has found not a few instances of willingness of heart and mind to receive the truth, and some, after receiving the necessary instruction, have put on Christ in baptism; but the fear that, when cut off from their Jewish brethren, they should be turned adrift to face a wide world of storms, without the means of supporting themselves, and thus fall into unnecessary trials, has prevented many from making public profession of their faith. The convert from Judaism is not only often forced to forsake kindred and friends for Christ's sake, but is also, in a great measure, compelled to give up his business and calling, and seek out new channels of industry, whereby he may be able to support himself. This is often a very difficult task, and the Missionary considers it the great obstacle to the spread of Christianity among the Jews. How necessary is it, therefore, while every precaution should be taken to guard against imposition, that a ready and helping hand should be given by the more favoured disciples of Jesus to the lost sheep of Israel, seeking to enter the fold of the Great Shepherd. A number of proselytes, chiefly from the London Society, have called upon the Missionary for advice and temporal aid, both of which, as far as he was able, were cheerfully given.

The attendance of proselytes and inquirers, at the regular services of St. Simon's German Church, though not large, still affords matter for encouragement, while many who visit the Missionary, are known to be regular in their attendance at other Churches.

In conclusion, the Missionary feels that there is still a might and power in the Word of God, when it is preached in its simplicity, and taught in its purity; and, that though the time may not yet have arrived when we are to see *large* numbers of Jews acknowledging the Lamb of God, who taketh away the sins of the world, to be the Messiah, still we have reason for gratitude that the Gospel has reached the hearts of some, at least, who formerly rejected it blindly and in unbelief.

Most respectfully submitted :

THOMAS COOK,
Missionary to the Jews.

New-York, June 12, 1851.

[Aa.]

APPOINTMENTS.

| | | | |
|---------------------------|---------------------|----------------|-------------------|
| Rev. R. D. Brooke..... | Dubuque..... | Iowa..... | November 1, 1850 |
| " C. P. Clarke..... | Terre Haute..... | Indiana..... | August 20, 1850 |
| " J. B. Colhoun, M. D.... | Muscataine..... | Iowa..... | October 20, 1850 |
| " C. Cleveland..... | Canton..... | Mississippi... | October 1, 1850 |
| " G. W. Devrell..... | Calais..... | Maine..... | April 1, 1851 |
| " W. J. Ellis..... | Eufaula..... | Alabama..... | January 1, 1851 |
| " E. Fontaine..... | Austin..... | Texas..... | January 1, 1851 |
| " J. S. Green..... | Marianna..... | Florida..... | April 1, 1850 |
| " Otis Hackett..... | Keokuk..... | Iowa..... | July 1, 1850 |
| " F. D. Harriman..... | Crawfordsville..... | Indiana..... | April 1, 1851 |
| " J. H. Ingraham..... | Aberdeen..... | Mississippi... | October 1, 1850 |
| " Rufus Murray..... | Adrian..... | Michigan..... | May 1, 1850 |
| " J. Sandells..... | Williamsport..... | Tennessee... | October 1, 1850 |
| " T. S. Savage, M. D.... | Pass Christian..... | Mississippi... | December 20, 1850 |
| " J. H. Ticknor..... | Livingston..... | Alabama..... | January 1, 1851 |
| " W. Richmond..... | | Oregon..... | April 1, 1851 |
| " A. Varian..... | Vincennes..... | Indiana..... | May 1, 1851 |
| " W. H. Woodward..... | Madison..... | Wisconsin... | February 1, 1851 |

RESIGNATIONS.

| | | | |
|--------------------------|--------------------|-------------------|-------------------|
| Rev. R. S. Adams..... | Adrian..... | Michigan..... | April 1, 1850 |
| " R. B. Croes..... | Terre Haute..... | Indiana..... | July 1, 1850 |
| " G. F. Cushman..... | Eufaula..... | Alabama..... | December 1, 1850 |
| " S. D. Denison..... | Matagorda..... | Texas..... | October 1, 1850 |
| " J. De Pui..... | Mineral Point..... | Wisconsin... | January 1, 1851 |
| " R. S. Elder..... | Jonesville..... | Michigan, (died.) | Aug. 24, 1850 |
| " D. D. Flower..... | Jacksonville..... | Alabama..... | January 1, 1851 |
| " J. P. T. Ingraham..... | Nashville..... | Tennessee... | July 24, 1850 |
| " David Kerr..... | Yazoo City..... | Mississippi... | December 9, 1850 |
| " S. W. Manney..... | Laporte..... | Indiana..... | April 1, 1850 |
| " H. Sansom..... | San Augustin..... | Texas..... | April 1, 1851 |
| " Isaac Swart..... | Jacksonville..... | Florida..... | October 1, 1850 |
| " A. Varian..... | Vincennes..... | Indiana..... | December 16, 1850 |
| " R. H. Weller..... | Memphis..... | Tennessee... | April 1, 1850 |
| " J. F. Young..... | Brazoria..... | Texas..... | June 15, 1850 |

[Ab.]

MISSIONARIES, &c. NOW IN THE FIELD.

MAINE.

Rt. Rev. GEORGE BURGESS, D.D., Bishop of the Diocese.

| | |
|-----------------|-----------------------|
| Bath..... | Rev. F. Gardiner. |
| Brunswick..... | Rev. Andrew Croswell. |
| Calais, &c..... | Rev. G. W. Devrell. |
| Itinerant..... | Rev. S. Durberow. |

NEW-HAMPSHIRE.

Rt. Rev. CARLTON CHASE, D.D., Bishop of the Diocese.

| | |
|-----------------|--------------------|
| Concord..... | Rev. N. E. Marble. |
| Manchester..... | Rev. J. Kelly. |

DELAWARE.

Rt. Rev. ALFRED LEE, D.D., Bishop of the Diocese.

| | |
|-------------------------------|---------------------|
| Lewes, &c..... | Rev. George Hall. |
| Milford, Cedar Creek, &c..... | Rev. J. L. McKim. |
| Seaford, &c..... | Rev. J. W. Hoskins. |

GEORGIA.

Rt. Rev. STEPHEN ELLIOTT, D.D., Bishop of the Diocese.

| | |
|----------------------------|-----------------------|
| Athens..... | Rev. T. L. Smith. |
| Cass and Floyd County..... | Rev. J. D. Gibson. |
| Griffin, &c..... | Rev. Richard Johnson. |
| St. Mary's..... | Rev. W. D. Harlow. |

FLORIDA.

Rt. Rev. F. H. RUTLEDGE, D.D., Bishop elect.

| | |
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| Key West..... | Rev. C. C. Adams. |
| Marianna..... | Rev. J. S. Greene. |
| St. Augustine..... | Rev. B. Wright. |

ALABAMA.

Rt. Rev. N. H. Cobbs, D.D., Bishop of the Diocese.

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| Carlowville..... | Rev. F. B. Lee. |
| Eufaula..... | Rev. W. J. Ellis. |
| Livingston..... | Rev. J. H. Ticknor. |
| Marion..... | Rev. W. A. Stickney. |
| Talladega..... | Rev. T. A. Cook. |

MISSISSIPPI.

Rt. Rev. W. M. GREEN, D.D., Bishop of the Diocese,

| | |
|---------------------|--------------------------|
| Aberdeen..... | Rev. J. H. Ingraham. |
| Jackson..... | Rev. W. P. C. Johnson. |
| Canton..... | Rev. C. Cleveland. |
| Pass Christian..... | Rev. T. S. Savage, M. D. |

LOUISIANA.

The Rt. Rev. L. POLK, D.D., Bishop of the Diocese.

Alexandria.....Rev. A. D. McCoy.

TENNESSEE.

Rt. Rev. J. H. OTEY, D.D., Bishop of the Diocese.

Covington.....Rev. J. A. Wheelock.

Greenville.....Rev. W. H. Good.

Nashville.....Rev. M. S. Royce.

Somerville.....Rev. W. M. Steel.

Williamsport.....Rev. John Sandels.

KENTUCKY.

Rt. Rev. B. B. Smith, D.D., Bishop of the Diocese.

Bowling Green.....Rev. J. J. Page.

Covington.....Rev. M. Gallagher.

Hickman.....Rev. N. N. Cowgill.

Hopkinsville.....Rev. G. Beckett.

Paducah.....Rev. C. Dow.

Shelbyville.....Rev. F. Elwell.

INDIANA.

Rt. Rev. G. UPFOLD, D. D., Bishop of the Diocese.

Bristol.....Rev. Homer Wheeler.

Crawfordsville.....Rev. F. B. Harriman.

Evansville.....Rev. C. A. Foster.

Ft. Wayne.....Rev. J. S. Large.

Mishawaka.....Rev. B. Halsted.

Terre Haute.....Rev. C. P. Clarke.

ILLINOIS.

Rt. Rev. P. CHASE, D. D., Bishop of the Diocese.

Alton.....Rev. S. Y. McMasters.

Chester.....Rev. W. Mitchell.

Chicago.....Rev. G. Unonius.

Collinsville.....Rev. J. L. Darrow, M. D.

Dixon, &c.....Rev. A. J. Warner.

Juliet and Lockport.....Rev. D. E. Brown.

Kickapoo.....Rev. R. Radley.

Ottawa.....Rev. C. V. Kelly.

Mendon and Chili.....Rev. J. Sellwood.

Itinerant.....Rev. Dudley Chase.

MICHIGAN.

Rt. Rev. S. E. McCOSKRY, D. D., Bishop of the Diocese.

Adrian.....Rev. Rufus Murray.

Battle Creek.....Rev. Henry Safford.

Detroit.....Rev. W. Munroe.

Eaton Co.....Rev. Luman Foote.

Mt. Clements.....Rev. Edward Magee.

Port Huron.....Rev. G. B. Engle.

St. Clair.....Rev. Milton Ward.

Tecumseh.....Rev. W. M. Burton.

Ypsilanti.....Rev. J. A. Wilson.

WISCONSIN.

Rt. Rev. J. KEMPER, D. D., Missionary Bishop.

| | |
|--------------------|-------------------------|
| Beloit..... | Rev. S. C. Millett. |
| Delavan..... | Rev. S. McHugh. |
| Fond du Lac..... | Rev. J. Sweet. |
| Green Lake..... | Rev. G. R. Bartlett. |
| Montford..... | Rev. E. Williams. |
| Janesville..... | Rev. Thos. J. Ruger. |
| Madison..... | Rev. W. H. Woodward. |
| Sheboygan..... | Rev. L. W. Davis. |
| Watertown, &c..... | Rev. M. Hoyt. |
| Waukesha..... | Rev. James Abercrombie. |

IOWA.

Rt. Rev. J. KEMPER, D. D., Missionary Bishop.

| | |
|--------------------|---------------------------|
| Cedar Rapids..... | Rev. J. Keeler. |
| Davenport..... | Rev. A. Louderback. |
| Des Moines Co..... | Rev. J. Batchelder. |
| Dubuque..... | Rev. R. D. Brooke. |
| Keokuk..... | Rev. Otis Hackett. |
| Muscatine..... | Rev. J. B. Colhoun, M. D. |

MISSOURI.

Rt. Rev. C. S. HAWKS, D. D., Bishop of the Diocese.

| | |
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| Boonville..... | Rev. A. D. Corbyn. |
| Lexington..... | Rev. J. A. Harrison. |

ARKANSAS.

Rt. Rev. G. W. FREEMAN, D. D., Missionary Bishop.

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|---------------------|----------------------|
| Fayetteville..... | Rev. W. C. Stout. |
| Fort Smith, &c..... | Rev. C. C. Townsend. |
| Little Rock..... | Rev. Andrew Freeman. |

TEXAS.

Rt. Rev. G. W. FREEMAN, D. D., Missionary Bishop.

| | |
|-----------------------|--------------------|
| Austin..... | Rev. E. Fontaine. |
| Chapel Hill..... | Rev. L. P. Rucker. |
| Independence, &c..... | Rev. H. N. Pierce. |
| Matagorda..... | Rev. D. D. Flower. |

INDIAN MISSIONS WITHIN THE DIOCESE.

Rt. Rev. J. KEMPER, D.D., Missionary Bishop.

| | |
|------------------|--------------------|
| Oneida Mission, | { Rev. F. R. Haff. |
| Duck Creek, Wis. | |

CALIFORNIA.

| | |
|--------------------|--------------------------------|
| San Francisco..... | Rev. J. L. H. Ver Mehr, Ph. D. |
| | LL.D. |
| | Rev. R. Townsend Huddart. |

OREGON.

Rev. Wm. Richmond.

[Ac.]

TABLE showing the Parishes that have Contributed to Domestic and Foreign Missions, during the year ending 15th June, 1851.

| | Domestic | Foreign. | | Domestic. | Foreign. |
|-----------------------------------|----------|----------|-----------------------------------|-----------|----------|
| MAINE— | | | MASSACHUSETTS—continued. | | |
| Bath, Grace Ch..... | 3 75 | 3 75 | Springfield, Christ Ch..... | 42 00 | 28 00 |
| Brunswick, St. Paul's..... | 15 00 | 12 00 | Stockbridge, St. Paul's..... | | 5 00 |
| Gardiner, Christ Ch..... | 37 00 | 135 00 | Taunton, St. Thomas's..... | 57 28 | |
| Portland, St. Stephen's..... | 30 00 | 38 70 | Vandeusenville, Trinity..... | | 4 00 |
| Saco, Trinity..... | | 5 00 | Waltham, Christ Ch..... | 70 00 | 71 00 |
| | 85 75 | 194 45 | Wilkinsonville, St. John's..... | 11 28 | 7 51 |
| | | | Worcester, All Saints..... | 14 10 | 7 50 |
| | | | Miscellaneous..... | 20 00 | 116 85 |
| NEW-HAMPSHIRE— | | | | 1055 12 | 2423 19 |
| Claremont, Trinity..... | 18 00 | 1 50 | RHODE-ISLAND— | | |
| “ Union..... | 50 | | Bristol, St. Michael's..... | 9 00 | 120 35 |
| Concord, St. Paul's..... | 22 99 | 19 00 | Lonsdale, Christ Ch..... | | 4 21 |
| Cornish, Trinity..... | 4 00 | | Manville..... | 2 00 | |
| Drewsville, St. Peter's..... | 5 00 | | Newport, St. John's..... | 17 02 | |
| Hopkinton, St. Andrew's..... | 6 00 | 2 00 | “ St. Stephen's..... | 31 00 | |
| Manchester, St. Michael's..... | 15 00 | | “ Trinity..... | 65 00 | 81 00 |
| Plainfield, Grace Ch..... | | 3 00 | “ Zion Ch..... | 17 00 | 12 00 |
| Portsmouth, St. John's..... | 80 22 | 40 05 | North Providence, St. Paul's..... | 8 00 | 4 00 |
| | 157 71 | 65 55 | Pawtucket, St. Paul's..... | | 20 00 |
| VERMONT— | | | Providence, Grace..... | 61 51 | 178 61 |
| Arlington, St. James's..... | | 24 00 | “ St. John's..... | 28 58 | 1539 86 |
| Belows Falls, Immanuel..... | 12 00 | | “ St. Stephen's..... | 31 00 | |
| Bethel, Christ Ch..... | 5 00 | | Warren, St. Mark's..... | 9 00 | 43 20 |
| Brandon, St. Thomas's..... | 8 00 | 6 00 | Westerly, Christ Ch..... | 25 09 | 45 00 |
| Burlington, St. Paul's..... | 45 06 | 66 67 | Wickford, St. Paul's..... | 20 00 | 20 00 |
| East Poultney, St. John's..... | 7 35 | 4 50 | Woonsocket, St. James's..... | 5 00 | |
| Enosburg, Christ Ch..... | 1 50 | 1 50 | Miscellaneous..... | 25 00 | 727 00 |
| Fairfield, Trinity..... | | 4 15 | | 323 11 | 2775 23 |
| Factory Point, Zion..... | 10 00 | 10 00 | CONNECTICUT— | | |
| Hydeville, St. James's..... | 7 37 | | Bantam Falls, St. Paul's..... | 3 00 | |
| Middlebury, St. Stephen's..... | 28 37 | 14 63 | Bethel, St. Thomas..... | 5 00 | |
| Montgomery, Union..... | | 7 00 | Bethlehem, Christ Ch..... | 3 00 | 3 00 |
| Proctorsville..... | 7 00 | 4 00 | Birmingham, St. James's..... | 104 76 | 21 33 |
| Randolph, Grace..... | 4 00 | 4 00 | Branford, Trinity..... | 6 36 | 10 00 |
| Rutland, Trinity..... | 20 00 | 16 50 | Bridgeport, St. John's..... | 50 05 | 4 00 |
| St. Albans, Union..... | 24 75 | | Bristol, Trinity..... | 12 50 | 11 50 |
| Shelburne, Trinity..... | 4 00 | | Brookfield, St. Paul's..... | 7 50 | 6 00 |
| Sheldon, Grace..... | 7 00 | 7 00 | Brooklyn, Trinity..... | 20 00 | |
| Wells, St. Paul's..... | 1 13 | 1 65 | Chatham..... | 5 00 | |
| Windsor, St. Paul's..... | 10 00 | | Cheshire, St. Peter's..... | 11 00 | 11 00 |
| | 202 53 | 171 60 | East Haddam, St. Stephen's..... | 4 00 | |
| MASSACHUSETTS— | | | East Plymouth..... | 2 00 | |
| Andover, Christ Ch..... | 25 00 | 105 00 | Essex, St. John's..... | | 10 00 |
| Boston, Ch. of the Messiah..... | | 80 00 | Fairfield, Trinity..... | 47 00 | 55 00 |
| “ Grace Ch..... | 83 25 | 275 00 | Fairhaven, St. James's..... | 37 12 | 22 32 |
| “ St. Matthew's..... | 5 00 | | Glastonbury, St. Luke's..... | 5 00 | 5 00 |
| “ St. Paul's..... | 257 24 | 878 67 | Greenwich, Christ Ch..... | 12 17 | 12 17 |
| “ Trinity..... | | 229 78 | Guilford, Christ Ch..... | 15 00 | 15 00 |
| Brookline, St. Paul's..... | | 12 03 | Hamden, Grace Ch..... | 30 00 | 30 00 |
| Cambridge, Christ Ch..... | 78 00 | 63 00 | Hartford, Christ Ch..... | 101 25 | 184 08 |
| Cambridgeport, St. Peter's..... | 29 50 | 3 35 | “ St. John's..... | 55 47 | 50 55 |
| Chelsea, St. Luke's..... | 6 97 | | “ Trinity College..... | | 12 00 |
| Dedham, St. Paul's..... | 26 00 | 5 00 | Huntington, St. Paul's..... | 8 44 | |
| Gt. Barrington, St. James's..... | | 24 00 | Long Hill, Grace Ch..... | 4 50 | |
| Greenfield, St. James's..... | 40 00 | 11 00 | Meriden, St. Andrew's Ch..... | 15 50 | 16 76 |
| Hanover, St. Andrew's..... | 20 00 | 67 71 | Middletown, Christ Ch..... | 45 00 | 34 50 |
| Lawrence, Grace Ch..... | 9 50 | 8 00 | Middle Haddam, Trinity..... | | 40 00 |
| Lonsborough, St. Luke's..... | 13 00 | | Milford, St. George's..... | 5 00 | 2 00 |
| Lowell, St. Ann's..... | 50 00 | 50 00 | Milton, Trinity..... | 3 00 | |
| Marblehead, St. Michael's..... | 39 60 | 25 | Munroe, St. Peter's..... | 15 00 | |
| Medford, Grace..... | 11 00 | 11 00 | Naugatuck, St. Michael's..... | 7 00 | |
| Nantucket, St. Paul's..... | | 12 00 | New-Britain, St. Mark's..... | 5 00 | 5 00 |
| Newburyport, St. Paul's..... | 13 00 | 5 00 | New-Canaan, St. Mark's..... | 10 00 | 2 50 |
| Newton L'r Falls, St. Mary's..... | 10 00 | 70 00 | New-Haven, St. Paul's..... | 356 00 | 107 60 |
| Norhampton, St. John's..... | 10 00 | 5 00 | “ Trinity..... | 232 00 | 205 00 |
| Roxbury, St. James's..... | 15 40 | 113 95 | New-London, St. James's..... | 60 00 | 48 63 |
| Salem, St. Peter's..... | 98 00 | 213 59 | | | |

| | | Domestic. | Foreign. | | | Domestic. | Foreign. |
|------------------------------------|--|-----------|----------|------------------------------------|--|-----------|----------|
| CONNECTICUT—continued. | | | | NEW-YORK—continued. | | | |
| New-Milford, St. John's..... | | 12 11 | 14 00 | Morris, Zion Ch..... | | 10 00 | 10 00 |
| New Preston, St. Andrew's..... | | 19 36 | | Morrisania, St. Ann's..... | | | 40 00 |
| Newtown, Trinity..... | | 3 00 | 3 00 | New Brighton, Christ Ch..... | | 45 07 | 35 00 |
| Northfield, Trinity..... | | 22 07 | 24 73 | Newburgh, St. George's..... | | 26 00 | |
| Norwalk, St. Paul's..... | | 85 00 | 25 00 | New Rochelle, Trinity..... | | 6 00 | 5 00 |
| Norwich, Christ Ch..... | | 4 00 | 4 00 | Newtown, St. James..... | | 14 00 | 35 18 |
| Oxford, St. Peter's..... | | 12 00 | 9 20 | New-York, Calvary Ch..... | | 179 50 | 278 50 |
| Plymouth, St. Peter's..... | | 31 37 | 20 00 | “ Ch. of the Annun..... | | 25 00 | |
| Pomfret, Christ Ch..... | | 4 25 | 6 50 | “ “ Ascension..... | | 696 19 | 1358 50 |
| Poquetanock, St. James's..... | | 13 00 | | “ “ Crucifixion..... | | | 2 00 |
| Portland, Trinity..... | | 4 00 | 6 00 | “ “ Epiphany..... | | 38 66 | 10 61 |
| Quakers' Farms, Christ Ch..... | | 31 00 | 8 00 | “ “ Holy Com..... | | | 250 00 |
| Ridgefield, St. Stephen's..... | | 10 00 | | “ “ Intercess'n..... | | 10 50 | 10 25 |
| Salisbury, St. John's..... | | 15 00 | 5 00 | “ “ Mediator..... | | 10 00 | 10 60 |
| Saybrook, Grace Ch..... | | 7 00 | 11 50 | “ Grace Ch..... | | 200 00 | 176 00 |
| Sharon, Christ Ch..... | | 145 60 | 18 49 | “ Chapel of Grace..... | | | 30 45 |
| Stamford, St. John's..... | | 26 00 | 33 71 | “ St. Bartholo'w's..... | | 241 21 | 364 20 |
| Stratford, Christ Ch..... | | 21 00 | | “ St. Clement's..... | | 2 00 | |
| Wallingford, St. Paul's..... | | 13 00 | | “ St. George's..... | | 223 06 | 1105 28 |
| Warehouse Point, St. John's..... | | 6 89 | | “ “ Beekman-st..... | | | 11 50 |
| Washington, St. John's..... | | 233 68 | 279 38 | “ St. James's..... | | 29 00 | |
| Waterbury, St. John's..... | | 5 00 | 40 00 | “ St. John's..... | | 10 00 | |
| Watertown, Christ Ch..... | | 7 38 | | “ St. John the Bap..... | | 10 00 | |
| Weston, Eminaueel..... | | 17 00 | 18 00 | “ St. Luke's..... | | | 46 18 |
| Westport, Christ Ch..... | | 5 00 | 5 00 | “ St. Mark's..... | | 125 96 | 226 97 |
| Westville, St. James's..... | | | 1 48 | “ St. Peter's..... | | | 76 19 |
| Windham, St. Paul's..... | | 5 00 | 3 00 | “ St. Stephen's..... | | | 50 00 |
| Windsor, St. Gabriel's..... | | 10 00 | 5 00 | “ St. Thomas's..... | | 180 50 | 225 00 |
| Winsted, St. James's..... | | 3 00 | | “ Trinity Ch..... | | 50 00 | |
| Wolcott, All Saints..... | | 10 00 | | Niagara Falls, St. Peter's..... | | 5 00 | |
| Woodbury, St. Paul's..... | | 35 63 | 33 75 | Ogdenburgh, St. John's..... | | 24 00 | |
| Miscellaneous..... | | 2117 02 | 1484 09 | Oyster Bay, Christ Ch..... | | | 19 50 |
| NEW-YORK— | | | | Pelham, Christ Ch..... | | | 7 00 |
| Albany, Ch. of the Holy }..... | | 7 00 | 5 00 | Plattsburgh, Trinity..... | | 6 00 | |
| “ Innocents..... }..... | | 75 00 | | Potsdam, Trinity..... | | 21 31 | |
| “ St. Peter's..... }..... | | 5 00 | 4 62 | Pottersville..... | | | 6 00 |
| Amenia, St. Thomas's..... | | 23 00 | 58 25 | Poughkeepsie, Christ Ch..... | | 100 00 | 76 12 |
| Astoria, St. George's..... | | | 155 00 | “ St. Paul's..... | | 15 00 | |
| Brooklyn, Christ Ch..... | | | 312 50 | Red Hook, St. Paul's..... | | 10 00 | |
| “ Ch. of the Holy }..... | | | | Rondout, Ch. of the Holy }..... | | 4 50 | 7 50 |
| Trinity..... }..... | | | | Spirit..... } | | | |
| “ Grace Ch..... | | 96 54 | 122 50 | Rye, Christ Ch..... | | 54 75 | |
| “ St. Ann's..... | | 390 27 | 525 62 | Sandy-Hill, Zion Ch..... | | 8 04 | |
| “ St. John's..... | | 33 00 | | Saratoga Sp'gs, Bethesda Ch..... | | 11 00 | 22 00 |
| “ St. Mary's..... | | 18 00 | 8 00 | Scarsdale, St. James the less..... | | | 7 05 |
| “ St. Paul's..... | | 3 80 | | Sing Sing, St. Paul's..... | | 25 00 | 15 00 |
| Canton, Grace Ch..... | | 3 00 | 2 00 | Stockport, St. John the Evan..... | | 5 00 | |
| Catskill, St. Luke's..... | | 2 50 | | Troy, Ch. of the Holy Cross..... | | 41 00 | |
| Charlton, St. Paul's..... | | 4 00 | 3 00 | “ St. John's..... | | | 50 00 |
| Cherry Valley, Grace Ch..... | | 3 00 | 5 00 | “ St. Paul's..... | | 166 88 | |
| Cohoes, St. John's..... | | 1 00 | | Ulster, Trinity..... | | 33 78 | 24 20 |
| Cold Spring Harbour, St. }..... | | 5 27 | 3 00 | Walden, St. Andrew's..... | | 3 16 | 4 33 |
| John's..... } | | | | Westerchester, St. Peter's..... | | 41 48 | |
| Cooperstown, Christ Ch..... | | 10 00 | 10 00 | Whitehall, St. Paul's..... | | 3 00 | |
| Delhi, St. John's..... | | 7 00 | | Williamsburgh, St. Mark's..... | | 10 26 | |
| Eastchester, St. Paul's..... | | 14 50 | 8 00 | Yonkers, St. John's..... | | 20 00 | 20 00 |
| Esopus, Ch. of the Ascension..... | | 10 00 | 18 00 | Miscellaneous..... | | 336 10 | 2558 65 |
| Fallsville, Ch. of the Holy }..... | | 50 08 | | | | 4276 80 | |
| Innocents..... } | | | | WESTERN NEW-YORK— | | | |
| Fishkill, Trinity..... | | 32 00 | | Adams, Emmanuel Ch..... | | 1 00 | |
| Fishkill Landing, St. Anna's..... | | 41 67 | 59 55 | Angelica, St. Paul's..... | | 12 50 | 2 50 |
| Flatbush, St. Paul's..... | | 10 54 | 5 94 | Auburn, St. Peter's..... | | 2 00 | |
| Fort Edward, St. James's..... | | 10 18 | | Bath, St. Thomas's..... | | 11 80 | |
| Fort Hamilton, St. John's..... | | 30 00 | 122 75 | Binghampton, Christ Ch..... | | 20 00 | |
| Glen Cove, St. Paul's..... | | | 4 50 | Bradford, St. Andrew's..... | | 10 00 | |
| Goshen, St. James's..... | | 73 00 | 20 17 | Buffalo, St. John's..... | | 86 53 | 3 00 |
| Greensburgh, Zion Ch..... | | 3 12 | 3 12 | “ St. Paul's..... | | 25 54 | |
| Harlem, St. Andrew's..... | | 4 17 | | “ Trinity..... | | 32 50 | |
| Hempstead, St. George's..... | | 13 17 | 14 91 | Camden, Trinity..... | | 2 12 | |
| Hudson, Christ Ch..... | | 21 00 | 20 00 | Canandaigua, St. John's..... | | 14 00 | 17 56 |
| Hyde Park, St. James's..... | | 20 00 | | Cape Vincent, St. John's..... | | 3 00 | |
| Jamaica, Grace..... | | | 15 00 | Cazenovia, St. Peter's..... | | 2 00 | |
| Kinderhook, St. Paul's..... | | 3 00 | 2 00 | Constantia, Trinity..... | | 2 00 | |
| Kingston, St. John's..... | | | 11 00 | Danville, St. Peter's..... | | 3 19 | 6 27 |
| Lausburgh, Trinity..... | | 15 00 | | Ellicottville, St. John's..... | | 9 0 | |
| Lithgow, St. Peter's..... | | 5 00 | | Elmira, Trinity..... | | 5 00 | |
| Little Neck, Zion Ch..... | | 17 08 | 18 70 | Fulton, Zion Ch..... | | 3 00 | |
| Malone, St. Mark's..... | | 2 75 | | Geneseo, St. Michael's..... | | 19 88 | |
| Manhasset, Christ Ch..... | | 18 00 | | Geneva, Trinity..... | | 32 05 | |
| Maspeth, St. Saviour's..... | | 24 25 | 10 25 | Greene, Zion Ch..... | | 8 00 | |

| | Domestic. | Foreign. | | Domestic. | Foreign. |
|-----------------------------------|-----------|----------|-----------------------------------|-----------|----------|
| WESTERN NEW-YORK—continued | | | PENNSYLVANIA—continued | | |
| Hamilton, St. Thomas's..... | 3 00 | | Chester Co., St. Mary's..... | | 4 36 |
| Homer, Calvary Ch..... | 5 30 | 0 97 | “ St. Paul's..... | | 6 38 |
| Hunt's Hollow, St. Mark's..... | | 2 00 | Churchtown, Bangor Ch..... | 14 50 | 81 25 |
| Harpersville, St. Luke's..... | 3 00 | 3 25 | Concord, St. John's..... | 2 00 | 1 75 |
| Irving..... | 10 00 | | Danville, Christ Ch..... | 8 00 | 7 19 |
| Ithaca, St. John's..... | 29 60 | | Derby..... | 1 00 | |
| Jordan, Christ Ch..... | 2 00 | | Easton, Trinity..... | 10 00 | |
| Leroy, St. Mark's..... | 28 00 | 22 00 | Francisville, St. Matthew's..... | | 11 85 |
| Lewiston St. Paul's..... | 2 00 | | Frankfort, St. Mark's..... | 10 40 | 28 94 |
| Lockport, Grace Ch..... | 22 00 | 7 00 | Germantown, St. Luke's..... | 50 00 | |
| Oxford, Grace..... | 8 36 | | Harrisburg, St. Stephen's..... | | 27 00 |
| Mc Lean, Zion..... | 1 50 | | Holmesburg, Emmanuel..... | 16 00 | 15 50 |
| Manlius, Christ Ch..... | 3 00 | 3 00 | Honesdale, Grace..... | | 50 00 |
| Mayville, St. Paul's..... | 1 00 | | Hulmesville..... | | 4 00 |
| New Berlin, St. Andrew's..... | 4 00 | | Huntington, St. John's..... | 2 25 | 2 50 |
| New-Hartford, St. Stephen's..... | 14 50 | | Jerseytown..... | 1 00 | |
| Owego, St. Paul's..... | 10 00 | | Kensington, Zion Ch..... | | 5 00 |
| Oxford, St. Paul's..... | 21 10 | 39 00 | Kingsessing, St. James's..... | | 32 32 |
| Paris Hill, St. Paul's..... | | 4 00 | Lancaster, St. James's..... | 70 75 | 64 63 |
| Perryville, St. Stephen's..... | 2 50 | | Leacock, Christ Ch..... | 3 00 | 2 21 |
| Philipsville..... | 2 50 | | Lewistown, St. Mark's..... | 12 00 | 13 00 |
| Pierrepont Manor, Zion Ch..... | 32 44 | | Locke's Mills..... | | 1 00 |
| Pittsford, Christ Ch..... | 6 00 | | Lower Dublin, All Saints..... | 10 00 | 5 00 |
| Pulaski, St. James's..... | 1 30 | | Marcus Hook, St. Martin's..... | 5 00 | 18 00 |
| Rochester, Grace Ch..... | 42 00 | 17 33 | Mauch Chunk, St. Mark's..... | 6 00 | |
| “ St. Luke's..... | 212 10 | 332 10 | Milford, St. Mark's..... | 1 50 | 1 36 |
| “ Trinity..... | 70 00 | | Morgantown, St. Thomas's..... | 3 67 | |
| Rome, Zion..... | | 6 25 | Morlatton, St. Gabriel's..... | 4 00 | |
| Skaneateles, St. James's..... | 15 00 | | Muncey, St. James's..... | 38 00 | 7 00 |
| Syracuse, St. Paul's..... | 67 12 | | Newtown..... | | 5 77 |
| “ St. James's..... | 6 00 | 4 00 | Norristown, St. John's..... | | 32 00 |
| Utica, Grace..... | 58 75 | 65 34 | Oxford, Trinity..... | 14 00 | 6 10 |
| “ Trinity..... | 28 36 | 29 88 | Paradise, All Saints..... | 10 00 | 7 79 |
| Waterloo, St. Paul's..... | 12 16 | | Pequea, St. John's..... | 10 00 | 11 25 |
| Westfield, St. Peter's..... | 1 50 | | Perkiomen, St. James's..... | | 6 25 |
| West Grahy, St. Luke's..... | 1 2 | | Philadelphia, Calvary Ch..... | | 6 00 |
| Miscellaneous..... | 13 00 | 55 50 | “ Christ Ch..... | 200 00 | 115 00 |
| | 1135 2 | 581 95 | “ Advent..... | | 27 00 |
| NEW-JERSEY— | | | “ Atonement..... | | 167 10 |
| Belleville, Christ Ch..... | 39 09 | 114 10 | “ Epiphany..... | | 1140 00 |
| Beverly, St. Stephen's..... | 3 80 | 2 01 | “ Evangelists..... | | 25 00 |
| Bordentown, Christ Ch..... | | 1 00 | “ Emmanuel Ch..... | | 65 00 |
| Burlington, St. Mary's..... | 44 50 | 63 47 | “ Gloria Dei..... | 20 00 | 23 20 |
| Camden, St. Paul's..... | | 5 00 | “ Grace Ch..... | | 270 00 |
| Clarksboro', St. Peter's..... | | 20 00 | “ St. Andrew's..... | | 727 50 |
| Elizabethport, Grace Ch..... | 2 00 | | “ St. James's..... | 79 67 | 74 68 |
| Elizabethtown, St. John's..... | 57 54 | 37 48 | “ St. Jude's..... | 21 67 | 23 54 |
| Fairview, Trinity..... | 1 50 | 1 40 | “ St. Luke's..... | 242 26 | 456 63 |
| Glassboro, St. Thomas's..... | 7 00 | | “ St. Paul's..... | | 120 00 |
| Grocester, Ch. of the Ascen..... | 1 39 | | “ St. Peter's..... | 115 73 | |
| Haddonfield, Grace Ch..... | 3 61 | | “ St. Philip's..... | | 75 00 |
| Jersey City, St. Matthew's..... | | 28 45 | “ Trinity..... | 51 69 | |
| Moorestown, Trinity..... | 13 60 | 11 00 | Pike, St. Matthew's..... | 3 00 | 2 40 |
| Morristown, St. Peter's..... | 32 40 | 24 69 | Pittsburgh, St. Andrew's..... | | 20 00 |
| Mt. Holly, St. Andrew's..... | 89 00 | 31 00 | “ Trinity..... | 81 30 | 5 00 |
| Newark, Christ Ch..... | 3 00 | 2 00 | Pottstown, Christ Ch..... | 79 00 | 20 00 |
| “ Trinity..... | 26 65 | 49 20 | Reading, Christ Ch..... | 1 50 | 61 00 |
| New-Brunswick, Christ Ch..... | 20 00 | 30 00 | Rockdale, Calvary Ch..... | 5 00 | 5 00 |
| Newton, Christ Ch..... | 10 00 | | Springville, St. Andrew's..... | 1 75 | 1 75 |
| Orange, St. Mark's..... | 69 15 | 30 00 | Sunbury, St. Matthew's..... | 4 04 | |
| Perth Amboy, St. Peter's..... | 45 10 | 41 50 | Towanda, Christ Ch..... | 7 00 | 9 00 |
| Princeton, Trinity..... | 20 00 | 10 00 | Upper Merion, Swedes Ch..... | 7 50 | |
| Rahway, St. Paul's..... | 13 00 | 9 63 | Waterford, St. Peter's Ch..... | 3 00 | |
| Salem, St. John's..... | 58 00 | 16 00 | Westchester E., Holy Trinity..... | 32 72 | 52 82 |
| Shrewsbury, Christ Ch..... | 7 00 | | Wilkesbarre, St. Stephen's..... | 43 00 | 103 00 |
| South Trenton, St. Paul's..... | 20 34 | | Yardleyville..... | | 3 00 |
| Spotswood, St. Peter's..... | 5 00 | | York, St. John's..... | 15 65 | |
| Trenton, St. Michael's..... | 40 00 | | Miscellaneous..... | 425 00 | 95 00 |
| Vau Voorst, Grace Ch..... | 7 15 | 7 15 | | 1815 55 | 4250 90 |
| Miscellaneous..... | | 211 00 | DELAWARE— | | |
| | 626 82 | 751 08 | Appoquinimink, St. Ann's..... | 5 26 | |
| PENNSYLVANIA— | | | Broad Creek, Christ Ch..... | 2 00 | |
| Beaver, St. Paul's..... | 4 0 | | Delaware City, Christ Ch..... | 3 31 | |
| Bellefonte, St. John's..... | 9 0 | 5 00 | Georgetown, St. Paul's..... | 18 50 | |
| Bloomburg, St. Paul's..... | 11 0 | 10 00 | Indian River, St. George's..... | 4 7 | |
| Bristol, St. James's..... | 14 0 | 23 50 | Lamb's School-House..... | 1 03 | |
| Brownsville, Christ Ch..... | 20 00 | 52 00 | Laurel, St. Philip's..... | 5 54 | |
| Carbondale, Trinity..... | 12 00 | | Lewes, St. Peter's..... | 2 96 | |
| Centreville..... | | 2 37 | Little Hill, St. John's..... | 8 00 | |
| | | | Long Neck, Chapel of the..... | 1 90 | |
| | | | Comforter..... | | |

| | Domestic. | Foreign. | | Domestic. | Foreign. |
|---------------------------------|-----------|----------|-----------------------------------|-----------|----------|
| DELAWARE—continued. | | | VIRGINIA—continued. | | |
| Middletown, St. Ann's..... | 10 66 | 2 83 | Brunswick Co., St. Andrew's | 5 00 | 10 00 |
| Millsboro, St. Mark's..... | 2 49 | | Buchanan, Trinity..... | | 34 00 |
| Newark, St. Thomas's..... | 15 68 | | Buckingham Co., Tillotson, } | 10 00 | |
| Newcastle, Immanuel..... | 11 55 | | St. Peter's..... | | |
| Seaford, St. Luke's..... | 7 00 | | Berryville, Grace Ch..... | | 4 25 |
| Smyrna, St. Peter's..... | 10 00 | | Caroline Co, Grace Ch..... | | 20 00 |
| Wilmington, St. Andrew's..... | 84 34 | 46 00 | Chs. City Co., Westover Pa..... | 15 00 | 20 00 |
| “ Trinity..... | 42 00 | 40 00 | Cumberland, Lyttelton Par..... | | 83 00 |
| | 237 00 | 98 83 | Charlottesville, Christ Ch..... | | 160 00 |
| MARYLAND— | | | Clarke Co., Millwood, Christ..... | | 40 00 |
| Allegheny Co., Emmanuel..... | | 20 00 | Coalsmouth, St. Mark's..... | 6 00 | |
| Annapolis, St. Ann's..... | 50 00 | 25 00 | Culpepper, St. Stephen's..... | | 13 55 |
| Anne Arundel, St. James's..... | 18 00 | 40 00 | Cumberland, Lyttelton Par..... | 5 00 | 43 00 |
| “ All Hallows..... | 12 00 | | Essex Co., St. Ann's and So. } | | 27 75 |
| Baltimore, Christ Ch..... | 3 00 | 104 00 | Farnham Par..... | | |
| “ Ascension..... | | 197 95 | Fairfax Co., Alex., Christ..... | 40 00 | 96 15 |
| “ Mt. Calvary..... | 75 50 | 22 00 | “ St. Paul's..... | 99 54 | 71 00 |
| “ St. John's..... | | 5 50 | “ Theo. Sem..... | | 206 14 |
| “ St. Luke's..... | 22 36 | 10 00 | “ Arlington..... | | 25 00 |
| “ St. Mark's..... | 2 05 | | Fauquier Co., Leeds Manor..... | 5 00 | 33 20 |
| “ St. Paul's..... | 165 00 | 104 94 | “ Salem..... | 8 18 | 18 32 |
| “ St. Peter's..... | 235 56 | 215 57 | Fort Munroe, Centurion Ch..... | 63 38 | 5 00 |
| “ Trinity..... | 5 00 | | Frederick Co. Winchester, } | | 159 00 |
| Baltimore Co., St. James..... | 10 00 | | Christ Ch..... | | |
| “ Sherwood Parish..... | 5 00 | | Fredericksburgh, St. G'rge's | 96 41 | 140 00 |
| Berlin, Worcester..... | | 5 00 | Front Royal..... | | 5 00 |
| Cambridge..... | | 6 00 | Gloucester Co., Abingdon } | 20 00 | 20 00 |
| Cecil Co., St. Stephen's..... | 6 00 | | and Ware..... | | |
| Charles Co., Durham Par..... | | 30 00 | Goochland..... | | 20 00 |
| “ Wm. & Mary Par..... | 15 58 | | “ St. Paul's..... | 8 00 | |
| Cumberland, Emmanuel..... | 30 00 | | Greenville, Meherrin Par..... | 14 00 | 14 00 |
| Dorchester..... | 5 00 | | “ Melbourne..... | | 10 00 |
| Dorchester Co., Gt. Chop- } | | | Halifax Co., Antrim Par..... | | 156 00 |
| tauk Par., Cambridge..... } | 50 00 | | “ Roanoke..... | 6 50 | 6 50 |
| Frederick, All Saints..... | | 92 00 | Hanover, St. Martin's..... | 37 50 | 22 50 |
| “ St. Paul's..... | 1 00 | 3 00 | Jefferson Co., Smithfield..... | | 28 00 |
| Peterville Par., St. Mark's | | 15 00 | Kanawha Co., Charleston, } | 5 00 | |
| Georgetown, D. C., Christ Ch | | 25 00 | “ St. John's..... | | |
| “ St. John's..... | 46 05 | 117 11 | “ Salem, St. Luke's..... | 5 00 | |
| Hagerstown, St. John's..... | 14 37 | 16 88 | King George's Co., St. John's | | 16 00 |
| “ Chapel of College } | | | Kingston..... | | 30 00 |
| of St. James..... } | 30 00 | 62 00 | Lancaster Co., Christ Ch..... | 11 00 | 14 00 |
| Harford Co., Christ Ch..... | | 4 50 | Lexington..... | 15 00 | 19 80 |
| Hillsborough..... | 5 00 | 5 00 | Loudon Co., Leesburgh, } | 10 00 | 90 00 |
| Kent Co., Chester Par..... | 91 92 | 162 79 | St. James's..... | | |
| “ St. Paul's..... | 5 00 | | “ Middleburgh, Emman..... | 30 02 | |
| Montgomery Co., St. Peter's | 5 00 | 4 00 | Louisa Co., St. John's..... | 25 10 | |
| Prince George's Co..... | 18 82 | 20 82 | Lunenburg, Cumberland..... | | 20 20 |
| “ Queen Ann's Par..... | 8 00 | | Lynchburg, St. Paul's..... | 51 00 | 67 00 |
| “ Holy Trinity..... | | 5 00 | Madison Co., Bloomfield..... | 3 25 | 3 25 |
| “ St. Andrew's..... | 20 00 | | Martinsburgh, Trinity..... | | 27 40 |
| “ St. Thomas's..... | 15 00 | | Meade Parish..... | | 25 00 |
| Prince George and Charles } | | | Middlesex, Christ Ch..... | | 25 00 |
| Co., St. John's..... } | 25 50 | 25 50 | Nelson Co., Nelson Par..... | | 115 42 |
| Queen Car. Par., Christ Ch | 10 00 | | Norfolk, Christ Ch..... | | 140 00 |
| Talbot Co., St. Peter's..... | 85 00 | | “ St. Paul's..... | 12 50 | 61 25 |
| Upper Marlboro', Trinity..... | 7 00 | | Oak Grove, Wash. & Cople..... | | 6 00 |
| Urbana..... | | 6 00 | Old Pt. Comfort, Centu. Ch..... | 25 00 | 25 00 |
| Washington, D. C., Christ Ch | 13 50 | 60 00 | Orange, St. Thomas's..... | 19 00 | 19 00 |
| “ Epiphany..... | 25 00 | | Parkersburgh, Trinity..... | | 10 00 |
| “ Grace Ch..... | | 12 00 | Pemberton..... | 20 00 | |
| “ St. John's..... | 180 00 | | Petersburgh, Grace Ch..... | 90 00 | 76 00 |
| “ Trinity..... | | 54 51 | Port Royal, St. Peter's..... | | 10 00 |
| Washington Co., Hancock, } | | | Portsmouth, Trinity..... | 61 00 | |
| St. Thomas's..... } | 10 00 | | Powhattan Par..... | | 30 00 |
| “ St. Mark's..... | 11 00 | 6 00 | Prince William, Brentville..... | | 5 00 |
| Miscellaneous..... | 65 00 | 213 00 | Richmond, Monumental Ch..... | | 81 25 |
| | 1297 24 | 1696 07 | “ St. Paul's..... | | 199 44 |
| VIRGINIA— | | | Shepherdstown, Trinity..... | | 20 00 |
| Accomac Co..... | 6 00 | | Spottsylvania..... | | 8 00 |
| Albemarle Co., St. Ann's..... | | 30 00 | Staunton..... | | 4 25 |
| Amelia & Powhattan Cos., } | 12 00 | 12 00 | Tillotson Par..... | | 10 00 |
| Raleigh & Genito Pars. } | | | Westmoreland, Montrose..... | | 2 00 |
| “ Raleigh..... | 1 00 | 22 00 | “ Oak Grove..... | | 3 00 |
| Augusta, Boyden..... | | 5 00 | “ Wash. and Mont..... | 5 00 | |
| Bedford Co., St. Stephen's..... | 15 00 | | W eeling, St. John's..... | 5 00 | |
| Berkley Co., Norborne Par..... | 20 00 | 6 60 | “ St. Matthew's..... | 10 81 | 10 81 |
| Bottetourt..... | 7 00 | 10 00 | Williamsburg, Bruton Par..... | | 34 50 |
| | | | Miscellaneous..... | 19 50 | 501 28 |
| | 916 69 | 3317 09 | | | |

| | Domestic. | Foreign. | | Domestic. | Foreign. |
|---|-----------|----------|-----------------------------------|-----------|----------|
| NORTH CAROLINA— | | | GEORGIA—continued. | | |
| Chapel Hill, Chapel of the } Holy Cross..... } | 19 00 | 16 00 | Savannah, Ladies' Chin. So..... | | 300 00 |
| Edenton, St. Paul's..... | 38 50 | | “ “ African So..... | | 105 00 |
| Elizabeth City, Christ Ch..... | 25 00 | 15 00 | Miscellaneous..... | | 20 00 |
| Fayetteville, St. John's..... | 169 46 | | | 544 47 | 1318 72 |
| Gates Co..... | | 30 00 | FLORIDA— | | |
| Leaksville..... | 8 00 | 8 00 | Key West, St. Paul's..... | 33 00 | 5 00 |
| Lincolnton, St. Luke's..... | 4 00 | | St. Augustine, Trinity..... | 12 50 | |
| Louisburg, St. Paul's..... | 10 00 | | Tallahassee, St. John's..... | | 10 00 |
| Morganton, Grace..... | 3 00 | | | 45 50 | 1315 00 |
| Oxford, St. Stephen's..... | 13 00 | | ALABAMA— | | |
| Pittsboro', St. Bartholomew's..... | 6 00 | | Carlowville, St. Paul's..... | 13 50 | |
| Plymouth, Grace..... | 13 45 | | Dallas Co., St. David's..... | 20 00 | |
| Raleigh, Christ Ch..... | 40 00 | | Huntsville, Ch. of the Nativ..... | 50 00 | |
| Rutherfordton } and Ashville, } | 7 00 | 7 87 | Jacksonville, St. Luke's..... | 3 70 | |
| St. John's in the Wilderness..... | 29 17 | 43 80 | Marion, St. Michael's..... | 6 40 | |
| Salisbury, St. Luke's..... | 40 15 | | Mobile, Christ Ch..... | | 170 00 |
| Scotland Neck, Trinity..... | 20 00 | 9 00 | “ Trinity..... | 29 70 | 31 70 |
| Tarborough, Trinity..... | 15 00 | 20 00 | Montgomery, St. John's..... | 110 00 | 20 00 |
| Washington, St. Luke's..... | 1 00 | | Oswichee..... | 50 00 | 100 00 |
| Wilkesboro', St. Paul's..... | 18 00 | | Tuscaloosa, Christ Ch..... | 22 40 | 13 00 |
| Wilmington, Advent..... | 2 96 | | | 445 70 | 334 70 |
| “ St. James's..... | 101 42 | 78 00 | MISSISSIPPI— | | |
| Windsor, St. Thomas's..... | 7 04 | | Church Hill, Christ Ch..... | 30 00 | |
| | 591 15 | 227 67 | Jackson, St. Andrew's..... | 19 05 | |
| SOUTH CAROLINA— | | | Natchez, Trinity..... | 171 38 | 106 55 |
| Aiken, St. Thaddeus's..... | 28 44 | 7 65 | Pass Christian, Trinity..... | 3 00 | |
| Beaufort, St. Helena..... | | 575 56 | Yazoo City..... | 7 25 | |
| Camden, Grace Ch..... | 30 30 | 25 25 | | 230 68 | 106 55 |
| Charleston, Calvary..... | 10 67 | | LOUISIANA— | | |
| “ Grace..... | 290 00 | 50 00 | New-Orleans, Christ Ch..... | | 50 00 |
| “ St. Michael's..... | 117 06 | 151 87 | West Baton Rouge, St. } | 7 00 | |
| “ St. Paul's..... | 192 59 | 101 51 | “ Stephen's..... } | | |
| “ St. Peter's..... | | 1126 97 | “ St. John's..... | 10 00 | |
| “ St. Philip's..... | 219 98 | 109 00 | Miscellaneous..... | 12 00 | 25 00 |
| “ Ladies' Chin. So..... | | 568 00 | | 29 00 | 75 60 |
| “ Miscell'aneous..... | 16 95 | 148 39 | TENNESSEE— | | |
| Cheraw, St. David's..... | 59 00 | 63 00 | Covington, St. Matthew's..... | 2 00 | |
| Christ Ch. Parish..... | 21 00 | | Knoxville, St. John's..... | | 15 00 |
| Clarendon, St. Mark's..... | 52 50 | 57 00 | Williamsport, St. Mark's..... | 12 00 | 3 00 |
| Columbia, Trinity..... | 104 16 | 26 00 | | 14 00 | 18 00 |
| Edgefield, Trinity..... | 12 50 | 32 50 | KENTUCKY— | | |
| Edisto Island..... | 30 00 | | Covington, Trinity..... | 20 00 | 8 00 |
| Grahamville, Trinity..... | | 41 93 | Hopkinsville, Grace Ch..... | 5 00 | |
| Greenville, Christ Ch..... | 15 00 | 3 00 | Louisville, St. Paul's..... | | 140 00 |
| James Island, St. James's..... | 8 00 | 27 25 | Newport, St. Paul's..... | 11 50 | 10 00 |
| North Santee, Ch. of the } Messiah..... } | 9 50 | 28 75 | Princeton..... | 7 25 | |
| Pee Dee, Prince Frederick..... | 80 00 | | Versailles..... | | 5 00 |
| Pendleton, St. Paul's..... | 3 00 | | Miscellaneous..... | | 2 00 |
| Prince William Par..... | | 20 00 | | 43 75 | 135 00 |
| Richland, Zion Ch..... | | 229 60 | OHIO— | | |
| St. Stephen's and Upper } St. John's..... } | 238 31 | 209 00 | Cincinnati, Christ Ch..... | 248 28 | 119 18 |
| St. Bartholomew's Par..... | | 40 00 | “ St. Paul's..... | 94 10 | 50 68 |
| Sheldon, Grace..... | 4 75 | 12 50 | Circleville, St. Philip's..... | | 11 50 |
| Society Hill, Trinity..... | 55 00 | 46 00 | Columbus, Trinity..... | | 67 25 |
| Spartanburgh, Bradford..... | | 25 00 | Cuyahoga Falls, St. John's..... | 5 00 | 10 00 |
| Sumter District..... | 35 00 | | Dayton, Christ Ch..... | 5 00 | 5 00 |
| Waccamaw, All Saints..... | 172 00 | 10 00 | Delaware, St. Peter's..... | 5 00 | |
| Wiltown, Christ Ch..... | 50 00 | | Dresden, Zion Ch..... | | 10 00 |
| Miscellaneous..... | 82 98 | 101 94 | Gambier, Harcourt Par..... | 2 00 | 65 00 |
| | 1948 66 | 3837 67 | Granville, Epis. Fem. Sem..... | | 135 00 |
| GEORGIA— | | | “ St. Luke's..... | | 5 00 |
| Athens, Christ Ch..... | 10 00 | | Hudson, Christ Ch..... | 5 00 | |
| Augusta, St. Paul's..... | 66 20 | 115 00 | Lyme..... | | 7 00 |
| Clarksville, Grace Ch..... | 4 75 | 12 75 | Madison, St. Matthew's..... | | 5 00 |
| Columbus, Trinity..... | 115 00 | 83 05 | Marietta, St. Luke's..... | 6 00 | 15 00 |
| Macon, Christ Ch..... | 19 50 | 89 67 | Massillon, St. Timothy's..... | 5 00 | 18 15 |
| Marietta, St. James's..... | 10 00 | | Medina, St. Paul's..... | 30 00 | 5 00 |
| Montpelier, Female Institute..... | 5 00 | 55 00 | Mount Vernon, St. Paul's..... | 26 20 | |
| Ogeechee Mission..... | 5 00 | 15 00 | Newton Falls, St. Mark's..... | | 2 79 |
| St. Mary's, Ch. of the Mess'h..... | 4 00 | 4 00 | Norwalk, St. Paul's..... | | 31 00 |
| Savannah, Christ Ch..... | 205 02 | 396 75 | Ohio City, St. John's..... | 12 00 | |
| “ St. John's..... | 100 00 | 122 50 | Pequa, St. John's..... | | 27 00 |
| | | | Putnam..... | 15 00 | 15 00 |
| | | | Sandusky, Grace..... | | 20 00 |

| | Domestic. | Foreign. | | Domestic. | Foreign. |
|-------------------------------|-----------|----------|-----------------------------------|-----------|----------|
| OHIO—continued. | | | MICHIGAN—continued. | | |
| Springfield, Christ Ch..... | | 7 35 | Detroit, St. Paul's..... | 15 94 | 48 71 |
| Steubenville, St. Paul's..... | 43 44 | 47 00 | Marshall, Trinity..... | | 3 25 |
| Toledo, Trinity..... | 7 50 | 7 50 | Port Huron, Grace..... | 5 00 | |
| Wakeman, St. John's..... | | 1 20 | St. Clair..... | 3 00 | |
| Warren, Christ Ch..... | | 24 50 | Tecumseh, St. Peter's..... | 3 00 | |
| Zanesville, St. James's..... | 34 50 | 37 50 | Miscellaneous..... | 30 00 | 41 55 |
| | 644 02 | 718 60 | | 61 94 | 93 51 |
| INDIANA— | | | WISCONSIN— | | |
| Bristol, St. John's..... | 2 25 | | Green Bay, Christ Ch..... | | 5 00 |
| Evansville, St. Paul's..... | 2 62 | | Janessville, Trinity..... | | 5 00 |
| Fort Wayne, Trinity..... | 10 00 | | Mineral Point, Trinity..... | 7 00 | |
| Lancaster..... | | 10 00 | Nashotah Lakes, St. Silvanus..... | | 2 00 |
| Laporte, St. John's..... | 0 5 | 0 50 | Sheboygan, Grace..... | 2 20 | |
| Lawrenceburgh..... | 2 50 | 2 50 | | 9 20 | 12 00 |
| Madison, Christ Ch..... | 27 70 | | | | |
| Michigan City, Trinity..... | 6 00 | 5 00 | ARKANSAS— | | |
| Mishawaka, St. Paul's..... | 5 00 | | Fort Smith and Van Buren.. | 55 46 | |
| New Albany, St. Paul's..... | 5 00 | | Little Rock, Christ Ch..... | 62 00 | |
| Richmond, St. Paul's..... | 5 00 | 5 50 | | 117 46 | |
| Terre Haute, St. Stephen's.. | 8 85 | | MISSOURI— | | |
| Vincennes, St. James's..... | 8 30 | | Boonville..... | | 4 50 |
| Worthington..... | 4 00 | | Lexington, Christ Ch..... | 14 60 | |
| | 87 72 | 23 50 | Palmyra, St. Paul's..... | | 11 50 |
| ILLINOIS— | | | St. Louis, St. John's..... | 27 50 | |
| Albion, St. John's..... | 10 00 | | “ St. Paul's..... | 7 50 | |
| Alton, St. Paul's..... | 10 00 | | | 49 60 | 16 50 |
| Chicago, St. Angarius's..... | 12 00 | | IOWA— | | |
| Collinsville, Christ Ch..... | 1 75 | 1 75 | Cedar Rapids, Grace..... | 3 00 | |
| Jubilee College Chapel..... | 28 92 | 8 00 | Dubuque, St. John's..... | 11 00 | 10 00 |
| Lancaster..... | 5 00 | | Keokuk..... | 2 00 | 1 50 |
| Limestone Prairie, Christ Ch. | | 4 02 | | 16 00 | 11 50 |
| Quincy, St. John's..... | 33 00 | | TEXAS— | | |
| Springfield, St. Paul's..... | 25 50 | | San Augustin and Nacog- } | 20 00 | |
| Warsaw..... | | 2 00 | doches..... } | | |
| | 123 17 | 15 77 | MISCELLANEOUS..... | | |
| MICHIGAN— | | | | 15026 81 | 3360 66 |
| Adrian, Christ Ch..... | 3 00 | | | | |
| Clinton, St. Patrick's..... | 2 00 | | | | |

Postscript.

The Rev. Dr. Payne arrived at Baltimore on the 30th June, from the station at Cape Palmas, W. Africa, and was consecrated as Missionary Bishop at the city of Alexandria, Virginia, on Friday, the 11th July. Bishop Payne is now visiting his friends in Virginia. Post Office address, "Port Conway, King George County, Va."

Mr. Robert John Wharton, removing from Cincinnati, Ohio, to Madison, Indiana, has kindly consented to be the Agent for the SPIRIT OF MISSIONS in the last-named place.

THE POSTAGE OF THE SPIRIT OF MISSIONS.—Appended to the last number, was an extract from the New Postage Law, and a statement of its effect upon our publication. The present number is an exception to the rule, containing much more than the usual quantity of matter for two months.—*See foot of first page of cover.*

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th May, to the 15th June, 1851:

NEW-HAMPSHIRE.

| | | | |
|---|----|----|-------|
| <i>Cornish</i> —Trinity..... | 4 | 00 | |
| <i>Portsmouth</i> —St. John's, for the Jews..... | 12 | 00 | 16 00 |

MASSACHUSETTS.

| | | | |
|---------------------------------------|----|----|--------|
| <i>Cambridge</i> —Christ Ch.,..... | 44 | 00 | |
| <i>Medford</i> —Grace Ch.,..... | 11 | 00 | |
| <i>Newburyport</i> —St. Paul's..... | 13 | 00 | |
| <i>Newton Lower Falls</i> —St. Mary's | 10 | 00 | |
| <i>Roxbury</i> —St. James..... | 7 | 90 | |
| <i>Salem</i> —St. Peters..... | 48 | 00 | 133 90 |

RHODE ISLAND.

| | | | |
|---|----|----|-------|
| <i>Providence</i> —St. John's, for the Jews..... | 28 | 58 | |
| <i>Warren</i> —St. Marks..... | 9 | 00 | 37 58 |

CONNECTICUT.

| | | | |
|---|-----|----|--------|
| <i>Middletown</i> —Christ Ch., Ladies Miss. Soc.,..... | 20 | 00 | |
| <i>Milford</i> —St. George's..... | 5 | 00 | |
| <i>New-Haven</i> —St. Paul's..... | 193 | 00 | |
| Trinity off'gs..... | 46 | 00 | |
| <i>Norwich</i> —Christ Ch..... | 25 | 00 | |
| <i>Portland</i> —Trinity..... | 13 | 00 | 302 00 |

NEW-YORK.

| | | | |
|--|-----|----|--------|
| <i>Brooklyn</i> —St. Ann's..... | 390 | 27 | |
| <i>Elkottville, L. I.</i> —St. Mary's for Or.,..... | 25 | 00 | |
| <i>Fort Edward</i> —St. James's..... | 4 | 02 | |
| <i>New-Brighton, L. I.</i> —Christ Ch., for Or.,..... | 33 | 32 | |
| <i>New-York</i> —St. Mark's mo. off'gs for Or..... | 5 | 00 | |
| St. Peter's, for Or.,..... | 40 | 14 | |
| <i>Plattsburgh</i> —Trinity..... | 6 | 00 | |
| <i>Ravenswood, L. I.</i> —St. Thomas for Or.,..... | 22 | 61 | |
| <i>Sandy Hill</i> —Zion Ch.,..... | 6 | 32 | 532 23 |

WESTERN NEW-YORK.

| | | | |
|---|----|----|--|
| <i>Binghampton</i> —Christ Church, Mrs. Nancy Ewart..... | 5 | 00 | |
| <i>Buffalo</i> —St. John's..... | 24 | 75 | |
| <i>Camden</i> —Trinity..... | 2 | 12 | |
| <i>Cape Vincent</i> —St. John's..... | 3 | 00 | |
| <i>Constantia</i> —Trinity, Mrs. Ca- ble..... | 1 | 00 | |
| <i>Danville</i> —St. Peter's..... | 3 | 19 | |
| <i>Geneva</i> —Trinity..... | 32 | 05 | |
| <i>Hamilton</i> —St. Thomas..... | 3 | 00 | |
| <i>Irving</i> —Mrs. Wilcox..... | 10 | 00 | |

| | | | |
|--|-----|----|--------|
| <i>Ithaca</i> —St. John's..... | 29 | 60 | |
| <i>McLean</i> —Zion Ch.,..... | 1 | 50 | |
| <i>Mayville</i> —St. Paul's..... | 1 | 00 | |
| <i>New-Berlin</i> —St. Andrew's..... | 4 | 00 | |
| <i>Perryville</i> —St. Stephen's..... | 2 | 50 | |
| <i>Philipsville</i> —A lady, $\frac{1}{2}$ | 2 | 50 | |
| <i>Pittsford</i> —Christ Ch.,..... | 6 | 00 | |
| <i>Pulaski</i> —St. James's..... | 1 | 30 | |
| <i>Rochester</i> —Grace Ch. Epiphany coll., for Bp. Kemper's ju- risdiction..... | 42 | 00 | |
| St. Luke's..... | 140 | 00 | |
| “ for Jews..... | 20 | 00 | |
| “ for Ill.,..... | 15 | 00 | |
| “ for Indians..... | 15 | 00 | |
| “ for Texas..... | 10 | 00 | |
| “ S. S.,..... | 12 | 10 | |
| <i>Syracuse</i> —St. Paul's..... | 49 | 50 | |
| <i>Utica</i> —Grace..... | 22 | 25 | |
| <i>Waterloo</i> —St. Paul's..... | 12 | 16 | |
| <i>Westfield</i> —St. Peter's..... | 1 | 50 | |
| <i>West Granby</i> —St. Luke's..... | 1 | 20 | 473 22 |

NEW-JERSEY.

| | | | |
|---|----|----|-------|
| <i>Bellville</i> —Christ Ch.,..... | 17 | 59 | |
| <i>Mt. Holly</i> —St. Andrew's Fem. Miss. Soc.,..... | 40 | 00 | 57 59 |

PENNSYLVANIA.

| | | | |
|---|----|----|--------|
| <i>Huntington</i> —St. John's..... | 2 | 25 | |
| <i>Lancaster</i> —St. James's..... | 70 | 75 | |
| <i>Milford</i> —St. Mark's..... | 1 | 50 | |
| <i>Philadelphia</i> —H. G.,..... | 5 | 00 | |
| St. Luke's, Young Ladies' Bible Class for the Jews | 7 | 50 | |
| <i>Pottstown</i> —Christ Ch.,..... | 15 | 00 | |
| <i>Springville</i> —St. Andrews..... | 1 | 75 | |
| <i>Waterford</i> —St. Peter's..... | 3 | 00 | 106 75 |

DELAWARE.

| | | | |
|---|----|----|--------|
| <i>Delaware City</i> —Christ Ch.,..... | 3 | 34 | |
| <i>Georgetown</i> —St. Paul's..... | 7 | 50 | |
| <i>Indian River</i> —St. George's... | 3 | 44 | |
| <i>Lamb's School House, Balti- more Mills</i> | 1 | 03 | |
| <i>Laurel</i> —St. Philip's..... | 2 | 50 | |
| <i>Lewes</i> —St. Peter's..... | 1 | 66 | |
| <i>Little Hill</i> —St. John's..... | 4 | 00 | |
| <i>Long Neck</i> —Chapel of the Com- forter..... | 0 | 60 | |
| <i>Middletown</i> —St. Ann's..... | 5 | 66 | |
| <i>Millsboro</i> —St. Mark's..... | 1 | 25 | |
| <i>Newark</i> —St. Thomas's..... | 10 | 68 | |
| <i>Seaford</i> —St. Luke's..... | 4 | 00 | |
| <i>Wilmington</i> —St. Andrew's... | 27 | 34 | |
| Trinity..... | 27 | 00 | 100 00 |

MARYLAND.

| | | | |
|--------------------------------------|----|----|--|
| <i>Georgetown, D. C.</i> —St. John's | 46 | 05 | |
|--------------------------------------|----|----|--|

VIRGINIA.

| | | |
|---------------------------------------|-------|-------|
| <i>Bottetourt</i> —Rev. G. T. Wilmer | 5 00 | |
| Miss M. A. Breckenridge | 2 00 | |
| <i>Buckingham Co.</i> —Tillotson pa. | | |
| St. Peter's..... | 10 00 | |
| <i>Hanover</i> —St. Martin's..... | 22 50 | |
| <i>Lancaster Co.</i> —Christ Ch.,.... | 11 00 | |
| <i>Middlesex</i> —Dr. M. Rowan..... | 5 00 | |
| Mrs. Davis, per Rev. R. K. | | |
| Mead..... | 2 50 | 58 00 |

SOUTH CAROLINA.

| | | |
|--|-------|--|
| <i>Aiken</i> —St. Thaddeus, for the | | |
| Jews..... | 6 62 | |
| <i>Charleston</i> —St. Philip's, for the | | |
| Jews..... | 30 85 | |
| St. Philip's, for Bp. Free- | | |
| man's jurisdiction..... | 16 00 | |
| <i>Cheraw</i> —St. David's..... | 25 00 | |
| <i>Edisto Island</i> —For Washing- | | |
| ton, Texas..... | 20 00 | |
| For Georgia..... | 10 00 | |
| <i>North Santee</i> —Church of the | | |
| Messiah..... | 9 50 | |
| <i>Waccamaw</i> —All Saints, for the | | |
| South West..... | 65 00 | |
| For Indians..... | 10 00 | |

| | | |
|-----------------------------|-------|--------|
| For Jews..... | 22 00 | |
| Mo. Miss. Lec.,..... | 7 10 | |
| A. H. Seabrook, for Ill.,.. | 30 00 | |
| Dr. L. M. De Saussure.. | 12 50 | |
| Miss Matilda Leverett... | 3 00 | |
| Church offerings..... | 5 00 | 265 47 |

GEORGIA.

| | | |
|-------------------------------------|--|-------|
| <i>Macon</i> —Christ Ch. off's of a | | |
| family for Or.,..... | | 19 50 |

LOUISIANA.

| | | |
|-------------------------------------|--|-------|
| <i>West Baton Rouge</i> —St. John's | | 10 00 |
|-------------------------------------|--|-------|

OHIO.

| | | |
|--|--|-------|
| <i>Steubenville</i> —St. Paul's for Or., | | 28 44 |
|--|--|-------|

LEGACIES.

| | | |
|-------------------------------|--|--------|
| Mrs. Amy Peck, late of Brook- | | |
| field, Ct., additional, share | | |
| of residue..... | | 104 02 |

MISCELLANEOUS.

| | | |
|--------------------|------|------|
| "W. B. H."..... | 2 00 | |
| "C." for Or.,..... | 5 00 | 7 00 |

2,385 30

(Total, since June 15th, 1850, \$34,302 26.)

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following, from May 15, to June 15, 1851.

MAINE.

| | | |
|------------------------------|-------|-------|
| <i>Gardiner</i> —Christ..... | 25 00 | |
| <i>Saco</i> —Trinity..... | 5 00 | 30 00 |

NEW-HAMPSHIRE.

| | | |
|-------------------------------|--|------|
| <i>Plainfield</i> —Grace..... | | 3 00 |
|-------------------------------|--|------|

MASSACHUSETTS.

| | | |
|--|-------|--------|
| <i>Boston</i> —Trinity, from a Parishioner..... | 72 80 | |
| <i>St. Paul's</i> | 10 00 | |
| Messiah, from S. S. for ed. of child in Africa..... | 20 00 | |
| Grace, from S. S. for schools in Africa..... | 77 50 | |
| Christ S. S., by Jas. Salter, 6th payment, ed. China..... | 25 00 | |
| <i>Cambridge</i> —Christ..... | 43 00 | |
| <i>Cambridgeport</i> —St. Peter's..... | 3 35 | |
| <i>Dedham</i> —St. Paul's, from S. S. for China..... | 5 00 | |
| <i>Great Barrington</i> —St. James's | 4 00 | |
| <i>Greenfield</i> —St. James's, from a lady, for a school at Shanghai..... | 1 00 | |
| <i>Medford</i> —Grace..... | 11 00 | |
| <i>Nantucket</i> —St. Paul's, (from L. H. Wendell, 2)..... | 10 00 | |
| <i>Newton L'r Falls</i> —St. Mary's, for education of children in Africa..... | 30 00 | |
| <i>Roxbury</i> —St. James's; for Mrs. Hill, Athens, 35 50; from S. S. for Africa, 30 30, general, 4..... | 69 80 | |
| <i>Salem</i> —St. Peter's..... | 98 00 | |
| <i>Springfield</i> —Christ..... | 28 00 | |
| <i>Van Deusenville</i> —Trinity..... | 4 00 | |
| M. A. for school at Shanghai..... | 25 00 | 537 45 |

RHODE ISLAND.

| | | |
|--|--------|--------|
| <i>Providence</i> —Grace S. S. Ed., Afr. | 82 30 | |
| St. John's, Ladies' Philanthropic Soc., for salary of Mrs. Henning, Af.,... | 250 00 | |
| <i>Warren</i> —St. Marks, (of which for Athens, China, Africa, \$1 ea.)..... | 8 75 | |
| S. S. of do., ed. Africa, | 16 85 | 357 90 |

CONNECTICUT.

| | | |
|--|-------|-------|
| <i>Milford</i> —St. George's, Africa..... | 2 00 | |
| <i>Norwich</i> —Christ, by Rev. W. T. Morgan, monthly off'g, ½ | 25 00 | |
| <i>Ridgefield</i> —St. Stephens..... | 8 00 | 35 00 |

NEW-YORK.

| | | |
|---|--------|---------|
| <i>Brooklyn</i> —Holy Trinity Benevolent Assoc. for one qr's salary of Miss Tenney, China..... | 100 00 | |
| <i>St. Ann's</i> , Africa, 27 53; China, 33; Female School Building, Chi., 40; General, 394 74..... | 500 27 | |
| <i>Fort Hamilton</i> —St. John's, Moses Wanzer, Esq., for Fem. Sch. Building, Chi.,... | 100 00 | |
| <i>Morrisania</i> —St. Anne's..... | 40 00 | |
| <i>New-Brighton</i> —Christ, a member of..... | 5 00 | |
| <i>New-York</i> —Mrs. L. R., ed. Nicholas Fish, China..... | 25 00 | |
| Ascension—Scholarships in China, 7th annual payment, S. B. 50; B. R. W. 50; children of O. J. C. 25; Mrs. R. 25; W. H. A. 50; E. F. 25; Mrs. M. 25. | 250 00 | |
| Calvary S. S., Fem. Sch. Building, Chi., by Mr. Pott..... | 25 00 | |
| St. Bartholomews, "A member," for Fem. Sch. Building, Chi.,... | 100 00 | |
| W. B. H..... | 2 00 | |
| <i>St. George's</i> —A member for Fe. Sch. Build. Shanghai..... | 100 00 | |
| St. Mark's mo. offerings, Fem. Sch. B. Shanghai.. | 37 65 | |
| <i>Ulster</i> —Trinity, ½..... | 7 50 | |
| <i>Yonkers</i> —St. John's..... | 20 00 | |
| Family Mite Box..... | 12 00 | 1324 42 |

WESTERN NEW-YORK.

| | | |
|--|--------|--------|
| <i>Buffalo</i> —A friend to Missions, by Col. Smith, U. S. A.,... | 10 00 | |
| <i>Geneva</i> —"An Episcopal Family," Af. 20, China 10..... | 30 00 | |
| <i>Harpersville</i> —St. Luke's..... | 3 25 | |
| <i>Ithaca</i> —A young lady of Western New-York, for Fem. Sch. Build'g, China..... | 10 00 | |
| <i>Rochester</i> —St. Luke's, general, 155; Af. 55; Chi. 30; Do. S. S. 12 10..... | 252 10 | |
| <i>Rome</i> —Zion..... | 6 25 | |
| <i>Utica</i> —Grace, a lady of, first ½ year's pay't ed. Af., 10; S. S. of do., for do., 1 pay t, 10, Fem. Sch. Build. China, 10 | 30 00 | |
| Trinity..... | 13 88 | 355 43 |

NEW-JERSEY.

| | | |
|---|-------|-------|
| <i>Belleville</i> —Christ, Africa, 50; China, 25, General, 16 60... | 91 60 | |
| <i>Mount Holly</i> —St. Andrew's Fem. Miss. Soc. Africa.... | 1 00 | 92 60 |

PENNSYLVANIA.

| | | |
|--|--------|--------|
| <i>Bloomsburg</i> —St. Paul's..... | 10 00 | |
| <i>Bristol</i> —St. James's S. S., Miss. Col., Africa..... | 23 50 | |
| <i>Brownville</i> —Christ..... | 20 00 | |
| <i>Centreville, Buck's Co.</i> —Trinity, Africa..... | 2 37 | |
| <i>Harrisburg</i> —St. Stephen's S. S. Africa..... | 7 00 | |
| <i>Hulmeville</i> —Grace, Africa.... | 4 00 | |
| <i>Huntingdon</i> —St. John's..... | 2 50 | |
| <i>Lancaster</i> —St. James's..... | 64 63 | |
| <i>New-Milford</i> —St. Mark's..... | 1 36 | |
| <i>Newtown</i> —St. Luke's, Africa.. | 5 77 | |
| <i>Pike</i> —St. Matthew's, by Rev. D. C. Bylesly..... | 2 40 | |
| <i>Pittsburg</i> —Trinity, a member's Easter offering for China.. | 5 00 | |
| <i>Philadelphia</i> —Atonement, Soc. for Promoting Christianity, for Rev. C. C. Hoffman, Africa..... | 100 00 | |
| Grace, S. S. educ. 10 pupils, Africa, Dr. Payne's Mission..... | 200 00 | |
| Mrs. Blight, by Mrs. Dr. Bedell, bread fund, Athens..... | 25 00 | |
| <i>Springville</i> —St. Andrew's.... | 1 75 | |
| <i>Wilkesbarre</i> —St. Stephens, S. S. cent. collections for Africa, 15 00 | | |
| <i>Yardleyville</i> —St. Andrew's.... | 3 00 | 493 28 |

MARYLAND.

| | | |
|---|-------|--------|
| <i>Georgetown, D. C.</i> —St. John's, by L. Thomas, Esq., Gen. 46 05; Ed. China, by Miss. Soc. of S. S., 25; China, 10 53; Africa, 10 53..... | 92 11 | |
| <i>Prince Geo.</i> —Holy Trinity par. "widow's mite"..... | 5 00 | |
| <i>Urbana</i> —Frederick Co., Miss Mary Beale, for use of Bp. Boone..... | 6 00 | |
| <i>Washington, D. C.</i> —Trinity S. educ. Africa of Horace Stringfellow, and Seth I. Todd..... | 40 00 | 143 11 |

VIRGINIA.

[* Those marked thus, received on the 16th of May, the day after the last form of the Spirit of Missions for June, containing the acknowledgments to 15th May, went to press.]

| | | |
|---|-------|--|
| <i>Amelia and Powhattan</i> , Raleigh and Genito parishes..... | 12 00 | |
| <i>Battetourt Parish</i> —Rev. G. T. Wilmer..... | 10 00 | |
| <i>Buchanan, Battetourt Co.</i> —Trinity, by Rev. McEhoy..... | 12 22 | |
| <i>Buckingham</i> —Tillotson parish, St. Peter's..... | 10 00 | |
| <i>Charlottesville</i> —The Rev. R. K. Meade. Sarah Michie, 5; D. C. T. Davis, 5, Mrs. R. Maury, 2; Chas. Pollard, 5; Miss A. Terrill, 5; Mrs. C. J. Randolph, 5; Master Randolph, 50c.; Mrs. Davis, 2 50; Miss E. Coles, 5.... | 35 00 | |

| | | |
|--|--------|--------|
| <i>*Charles City</i> —Westover par. 20 00 | | |
| <i>Front Royal</i> —By Rev. W. H. Pendleton, of Leeds Manor (Omitted in June No.)..... | 5 00 | |
| <i>*Goochland</i> —St. Paul's..... | 20 00 | |
| <i>Halifax</i> —Antrim parish..... | 48 00 | |
| <i>Hanover Co.</i> —St. Martin's, Rev. W. V. Bowers, ½..... | 22 50 | |
| <i>Lunenburg Co.</i> —Cumberland parish—R. A. Atkinson, Esq. 5 00 | | |
| <i>Kingston Parish</i> —Rev. G. S. Carraway..... | 30 00 | |
| <i>Meade Parish</i> —Rev. R. K. Wilmer..... | 25 00 | |
| <i>Middlesex</i> —Christ, Dr. M. Rowan, Af. 15; Chi, 10..... | 25 00 | |
| <i>Nelson County</i> —Nelson Parish, Rev. F. D. Goodwin, Chi., 18 90; Mrs. F. D. Goodwin, Greece 10; Ch. col. 4 10; Mrs. J. C. Cabell, 5. 38 00 | | |
| <i>*Norfolk</i> —St. Paul's..... | 47 75 | |
| <i>Port Royal</i> —Mrs. Anne Catlett, Africa..... | 10 00 | |
| <i>*Powhattan</i> —St. Luke's..... | 30 00 | |
| <i>Spottsylvania</i> —Miss M. E. Bur-russ, 3; and Miss S. M. Bro-naugh, 5, Chi..... | 8 00 | |
| <i>Stawnton</i> —Young Ladies' Epis. Female Institute..... | 4 25 | |
| <i>Miscellaneous</i> : Mrs. E. Breckenridge... 2 00 *Miss Sally More..... 5 00 Virginia Convention, collected at Missionary Meeting, 130 23, and 1 China..... | 131 23 | 555 95 |

NORTH CAROLINA.

| | | |
|--|-------|--------|
| <i>Scotland Neck</i> —Trinity, by R. Chapman, Esq.,..... | 9 00 | |
| <i>Tarboro</i> —Calvary, by R. Chapman, Esq.,..... | 20 00 | |
| <i>Wilmington</i> —St. James, Ladies of, by Rev. R. B. Doane, China..... | 78 00 | 107 00 |

SOUTH CAROLINA.

| | | |
|---|--------|--|
| <i>Charleston</i> —St. Peter's, through Thomas D. Jervey, Esq., Treas., for Mrs. Hill's Sch., Athens, 81 31, for African M. 152 46; for China, on acc. salary of Bp. Boone, 589 70; educ. under Bp. Boone, Ch. 64 58..... | 887 97 | |
| Monthly Missionary Lecture..... | 2 86 | |
| St. Philip's, Africa..... | 13 00 | |
| <i>North Santee</i> —Ch. of Messiah, 25 and 3 75..... | 28 75 | |
| <i>Sheldon Church</i> —Dr. L. M. De Saussure, Africa..... | 12 50 | |
| <i>St. Stephen's and Upper St. John's United Parishes</i> | 109 00 | |
| <i>Society Hill</i> —Trinity, Easter offering..... | 26 00 | |
| <i>Waccamaw</i> —All Saints, Africa 10 00 1090 08 | | |

GEORGIA.

| | | | |
|---|-----|----|--------|
| <i>Macon</i> —Offerings of a family, Africa | 9 | 50 | |
| <i>Savannah</i> —Ladies' Chinese Society, educ. of 7 pupils, Chi., 175; Fem. Sch. Build. Chi., 125 | 300 | 00 | 309 50 |

ALABAMA.

| | | | |
|--|-----|----|--|
| <i>Mobile</i> —Christ, of which 161 for Fem. Sch. Build. China... | 170 | 00 | |
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OHIO.

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| <i>Columbus</i> —Trinity, Af. and Chi. | 61 | 25 | |
|--|----|----|--|

| | | | |
|---|----|----|--------|
| <i>Granville</i> —Epis. Fem. Sem. for Mission Schools, girls, Chi., 50; for Africa, 20..... | 70 | 00 | |
| <i>Zanesville</i> —"L." $\frac{1}{2}$ | 2 | 00 | 133 25 |

INDIANA.

| | | | |
|---|---|----|--|
| <i>Laporte</i> —St. John's, a member of, $\frac{1}{2}$ | 0 | 50 | |
|---|---|----|--|

MISCELLANEOUS.

| | | | |
|-----------|----|----|--|
| Cash..... | 14 | 12 | |
|-----------|----|----|--|

(Total since June 15th, 1851, \$37,702 19)

NOTE.—Contributors will please not address remittances to either of the Secretaries, but to Jas. S. Aspinwall, Esq., Treas. For. Com., 86 William-street, New-York.





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